

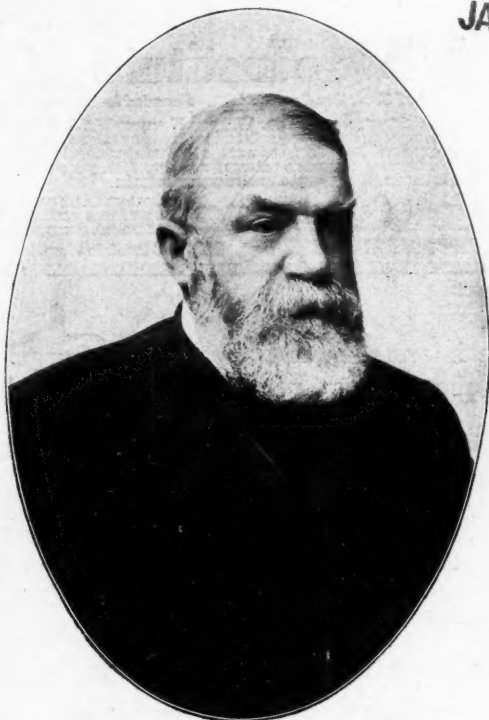
THE CHRISTIAN WORKERS MAGAZINE

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DWIGHT L. MOODY—1837-1899

"He that doeth the will of God abideth forever."—1 John 2:17

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JAMES M. GRAY
Editor

J. H. RALSTON
Associate Editor

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The same information and appeal are being presented also as circumstances allow, in the various Army Camps at home.

All this is being done in the confidence that our friends will wholeheartedly back it up with their gifts and their prayers. In its religious review of 1918 the Boston Transcript says:

"The end of the year shows a desperate lack of Christian workers, trained and untrained. In almost all states many churches are closed for lack of Christian workers."

It is a time to give—"not the waste drops of thy cup overflowing, not the faint sparks of thy hearth ever glowing—*give as He gave thee, who gave thee to live.*"

THE MOODY BIBLE INSTITUTE

153 Institute Place, Chicago, Ill.

THE Christian Workers Magazine

February, 1919

Editorial Notes

"He that doeth the will of God abideth forever."—1 John 2: 17.

These words are inscribed on the tombstone of D. L. Moody at Northfield, and they are framed and hallow the panel of the wall on which they hang in what is affectionately known as "Mr. Moody's the Loaf Room" in The Moody Bible Institute of Chicago.

Cut From the Loaf Room in The Moody Bible Institute of Chicago.

They find a very practical application in a remark of Mr. Inglis in an accompanying article in this issue, where he says that "there isn't a Sunday that passes in the great city of London but Mr. Moody's name is quoted, or some saying that he uttered." The writer recalls the same remark as made to him by a wide-awake newspaper man he met in London several years ago. These both referred to allusions made to Mr. Moody in pulpits, or on the platforms of mission halls or by street preachers.

Nevertheless something similar is true of newspaper paragraphs. Is it not remarkable how often the name of that great man, made great by the gentleness of God, is found in the pages of current periodicals both secular and religious?

Twenty-one such clippings from different publications are now before the writer. They include "The British Weekly," "The London Christian" and "The Life of Faith," "The Missionary Review of the World," "The Missionary Voice," "The Evangelical," "The Presbyterian," "The Herald and Presbyter," "The Outlook," "The Christian Endeavor World," "The Brooklyn Daily Eagle," "Association Men," "The King's Business," "The Episcopal Recorder," "The Bible Today," "The Congregationalist and "Christian World," "The Life of R. Cope Morgan," "The Autobiography of Amelia E. Barr," and others whose identity is not known.

And the range of the allusions is remarkable. His great success as an evangelist, his kind of evangelism; his reverence for and use of the Bible; the way he studied and the way he marked his Bible; the breadth and beneficence of his plans; the way in which he is remembered; the lasting influence of his work; the distinguished people who listened to his preaching and who were con-

verted by it; the example he set to lay-workers; the way he dealt with atheists, with Roman Catholics and other classes; the love that was felt for him; his visions and dreams; his home life; his sound educational policies; his personality; his common sense; his unselfishness; his devotion to Christ; his zeal for the salvation of souls.

Some one has well said that the personality of D. L. Moody grows with the years, he is even a greater man to-day than when he went home to God nineteen years ago. And yet we have been advised that there is danger here, danger of an apotheosis of the man that may not only underestimate the grace of God in him, but lessen the value of his example to younger men. We do not fear this very seriously however, for there are still those who remember him merely as a human being, very human indeed, and who have a wholesome if unpleasant habit of checking us up occasionally when we go a little farther than we ought in our exaltation of him.

But when all is said and done, it remains true that Mr. Moody more than most men sought to know the meaning of the words he heard on the occasion of his first visit to England, namely:

"The world has yet to see what God will do, with, and for, and through, and in, and by, the man who is fully and wholly consecrated to Him."

"He said, 'a man' thought Moody"; "he did not say a great man, nor a learned man, nor a rich man, nor a wise man, nor an eloquent man, nor a smart man, but simply a man. I am a man, and it lies with the man himself whether he will, or will not, make that entire and full consecration. I will try my utmost to be that man."—"The Life of D. L. Moody," by his son, W. R. Moody.

This is the reason we are able to quote those inspired words of the Apostle John and thus apply them to D. L. Moody, "He that doeth the will of God abideth forever."

■ ■

If the war has slain its thousands, the "Flu" has slain its tens of thousands.

To speak more particularly, the "London

The War and the "Flu"

Times" medical correspondent last month said it seemed reasonable to believe that throughout the world about 6,000,000 persons had perished from influenza and pneumonia during the previous three months, while it had been estimated that the war had caused the death of 20,000,000 in four and one-half years. Thus the epidemic had proved itself five times deadlier than war, 'because in the same period it would have killed 100,000,000.

The same authority said that never since the black death has such a plague swept over the world, and that it calls absolutely for a new survey of public health measures.

What a fulfilment of Christ's prophecy is this! In Matthew 24, on the eve of His betrayal and crucifixion, He surveyed the whole period from that date until His coming again and said, "there shall be famines and pestilences. . . . all these are the beginnings of sorrows."

And how it accentuates the warning in Revelation! There we have an outline of the period immediately subsequent to our Lord's coming into the air for His Church, the period of the Tribulation, before the appearance of His judgment glory. And once more we have a foregleam not only of wars, but of famines and pestilences, and the last-named taking a heavier toll than the first.

But saddest of all, "the rest of the men which were not killed repented not of the works of their hands that they should not worship demons, and idols of gold, and silver, and brass, and stone, and wood. Neither repented they of their murders, nor of their fornications nor of their thefts" (Rev. 9: 20, 21).

In other words punishment and judgment are not remedial. It is only the goodness of God that leadeth men to repentance (Rom. 2: 4). But that goodness has been exhibited before them in the Cross of Calvary these many centuries and with what result? Verily, except a man be born again he can not see the Kingdom of God.

Returning to the thought of the epidemic, a local physician said to us recently that it was the young man's disease, the strong young man. He had in mind especially the havoc it had wrought on the battlefields and in the camps. Thousands upon thousands of the soldiers had been attacked and thousands of them had died—the flower of the youth of the world. Think of it!

O, that men would consider their ways! O, that they would be entreated before it is too late! O, that they might come to trust under the shadow of the Almighty!

God in Christ has reconciled Himself unto the world, and committed unto us the ministry of reconciliation. We are ambassadors for Christ as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God (2 Cor. 5: 18-21).

Mr. Warren, for many years a great leader in the world's Sunday-school work, who died at Evanston, January sixteen, was also Vice-President of The Moody Bible Institute of Chicago, and a member of its Executive Committee.

Edward K. Warren He was a personal friend of D. L. Moody, and in the early days of the Institute took a practical part in its development together with such men as Cyrus H. McCormick, John V. Farwell, Robert Scott, and Elbridge G. Keith.

In later years physical infirmities and frequent absences from home prevented his taking that active part in the affairs of the Institute to which his heart was inclined. But one service which he was always pleased to render when he could and which was always appreciated, was to address the students on graduation occasions. He had a happy way of ministering practical advice interwoven with incidents and early recollections of Mr. Moody, and always emphasized them by the precepts of the Word of God.

We await with hope the morning of the resurrection, when we shall again meet him, changed like ourselves, into the likeness of our Lord through the operation of His mighty power and wondrous grace.



This man came from good stock and never disgraced it. The only thing in his great career that we ever objected to was his disruption of the political party to which he owed so much. In the heat of that **Theodore Roosevelt** campaign he was often charged with selfish ambition; but reading that chapter of his life now in the light of its whole context, we are led to believe that his action, even if mistaken, was motivated by a high patriotism.

He was officially denied the privilege of recruiting and leading an army division in the late war, but after all his voice and pen were mightier than the sword, and remind us of what Queen Mary said about John Knox's prayers. Every one will acknowledge that he was a great force back of the movement in this country which did so much to win the war.

The cleanness of his moral character and the purity of his family life were always conspicuous, pointing to his "bringing up" and the substratum of Christian principles on which his life was built. He often expressed himself on religion and quoted Scripture enough to evidence his stalwart orthodoxy, but showing at the same time that he had not given to theology and doctrinal subjects the attention he had to other lines of reading and thinking.

It was an unlooked for ending to so demonstrative and strenuous a life, that he should have died quietly and alone in his bedchamber in a

little hamlet on Long Island which never would have been heard of, even on the main land, had it not been for the illustrious life that had chosen it for his home. Nor is this paradox more striking than the other, that a man who was almost an incarnation of athletics and the great apostle of a life in the open, should have been such a physical sufferer in these latter years and have died when he was barely beyond the prime of life!

The mystery of life, it has been well said, is greater than the mystery of death.

The unexpected death of Dr. Chapman on Christmas Day has brought sorrow into many a heart and home the world over. It seems

**Dr. J. Wilbur
Chapman**

so sad that he should be taken while in strength and vigor, and when the church and the world alike stand in such sore need of his work and testimony. The writer saw him last during Thanksgiving week at the great prophetic conference in New York, where he gave two addresses as interesting, helpful and eloquent as he always was. He was one of those who hope to be alive and remaining on the earth when our Lord comes, but Heaven decreed otherwise and he was satisfied, we feel sure.

Dr. Chapman was an evangelist of the old school whose instincts and training were not in harmony with some of the modern methods; but had he lived a few years longer he would have witnessed a reaction in favor of his way of preaching and dealing with souls out of Christ. His loss will be deeply felt in the Presbyterian church which he served so faithfully, and in which he had been so highly honored.

D. L. Moody knew and loved Dr. Chapman from the days of his popular pastorate in Albany. Often did he serve The Moody Bible Institute in its class rooms and on its conference platforms

throughout the country, and at one period he was vice-president of its Board of Trustees. We all greatly admired him, and our anticipations of the world beyond are happier for his being there.

Many have thought that this well-known book by Wm. E. Blackstone, which has been in circulation for forty years, translated into twenty-six languages and with total issues

"Jesus is Coming" of over five hundred thousand copies, has been banned by the censor from the libraries of military camps.

This is because of an article on censorship in "The Literary Digest" of October 12.

The following copy of letter is published to correct this mistaken impression:

WAR DEPARTMENT

Office of the Chief of Staff, Washington.

October 28, 1918.

Wm. E. Blackstone,
5425 Pasadena Ave.,
Los Angeles, Cal.

Dear Sir:

Receipt of your letter of October 22 calling to our attention the barring of a book entitled "Jesus is Coming," from army camps, is hereby acknowledged.

The book with that title which was included in our list of books barred from camps, and which doubtless "The Literary Digest" of October 12 quoted, is a tract published by the Truth Publishing Company of Kansas City, Missouri, under date of 1918. Evidently there has been some confusion in the identity of the book in question owing to the similarity of title.

Very truly yours,

M. Churchill.

Brigadier General, General Staff, Director of Military Intelligence, Chief Military Censor.
By (Signed) R. Hughes, Major, U. S. A.

An Unfettered God

By William Olney, London, England

"Miracles are but the expression of God's freedom. Disbelief in them really leads to pantheism."—J. N. Figgis in "The Gospel and Human Needs."

Thou doest as Thou wilt, O God most High!
Free art Thou in all-powerful majesty;
No dire necessity directs Thy course;
Thou art not fettered by material force;
Free—in the exercise of love to men;
Free—to fulfil for him Salvation's plan;
Free—if need be, all nature's course to turn
When changes shall Thy chosen ones concern;
Free in Thy wisdom and Thy power to move
"Stars in their courses" at the call of Love.

Therefore man prays, and Faith expects to see
The gift, since divine Love and Power are free.

The Necessity of Christ

Editorial Book Review

E. P. DUTTON and Company, New York, are the publishers of this book written by the Rev. W. E. Orchard, D. D., an English Presbyterian minister, of London. He has written other books, the only one of which we know personally being "Modern Theories of Sin," which we confess we do not like very much.

The present volume however, is in the nature of a confession and a testimony. Through intellectual pride and speculation the author is represented as having wandered away from faith in the Bible and the Christ of the Bible, to which he was brought back by divine grace. He is now showing something of the road by which he returned to the old foundations and testifying to the satisfaction he feels in his former surroundings.

He has come to see that feeling, thought and will must all be engaged in the search for truth, which calls for a completely harmonized personality on our part, and in turn points to a personality as the ultimate reality. In this sense the Christ of revelation is necessary to thought.

Going further, he deals with the supposition that Christianity is only one interpretation of universal religion, and replies that this depression of Christianity lowers the value and truth of all religion; "To place Jesus among the sages of mankind and the founders of religions, is to make those among whom He is placed persons of immensely less value." Christ is therefore necessary to religion in the sense that without Him, as the Bible reveals Him, it is impossible to maintain our reverence for religion as such, or to believe that it is inspired.

It will surprise our unsophisticated readers to learn that the question was ever raised as to Christ's being necessary to Christianity. And yet that strange phenomenon, the modern mind, has not only considered it open to debate, but even attempted to construct a Christianity for itself independent of Christ. Moreover it has had the effrontery to do this with the object of commending Christianity to this generation! Christianity it has been said, required no human founder; and if that be successfully denied, then Christ's personality, it is affirmed, does not call for any essential or divine place in the Christian revelation.

To this our author replies pretty conclusively, that so far as the first hypothesis is concerned, it postulates a literary miracle almost more incredible than the most miraculous interpretation of Christianity yet propounded. And as to the second hypothesis, it resolves itself into a question as to whether Christ is presented in the

New Testament as being Himself the object, or only the example of faith.

The answer to this is that the apostolic doctrine and the church's faith are entirely justified, and that Christ is absolutely necessary to Christianity, being both the object and the example of faith in one.

The most beautiful chapter in the book, beautiful in its sweet reasonableness, is that entitled, "The Necessity of Christ to Personality." Man is a profoundly unhappy being, which is explained by a lack of harmony between human nature and its environment. In the meanwhile, all the time, all the effort and inquiry which characterize life are due simply to an attempt to overcome this disparity.

Our author points out the methods which are being tried to do this and the failure of each of them in turn. There is nothing on earth which can satisfy man, least of all himself. The craving of his heart is for that which is both ethically perfect and intensely personal, in short, for a personal God.

But no sooner is this demand satisfied than another makes itself felt. The personality must be a redeeming one, constantly motivated by an intense love for our souls. It must incarnate itself in us through pain, transmit the benefits of its saving pain, and so lift us to itself. An incarnate manifestation of God would not suffice. No religion of nature can answer the deep yearning for the companionship of something that can feel as we feel, a heart that answers ours. Only one who has known our life as we know it can ever be our companion, our friend, our God.

How marvelously Christ comes in to answer this yearning, and to put an end to the final doubt! "Christ in us" reintegrates personality round Himself, giving promise in this of regeneration for personalities tangled and disordered by the worst ravages of sin.

In Him man finds rest. A self fronts his own self, who is infinite and eternal and yet has shared his temporal and finite life. It is through this door we enter upon eternal life. Everything else leads either to a cul-de-sac or to the bottomless pit.

At first, one almost thinks he is reading after a premillennialist and an expounder of dispensational truth when he comes to the chapter on "The Necessity of Christ to Society."

The individual and society are the great oppositions between which history swings. Against the modern organization of society individuals continually find themselves in revolt because of the disabilities it imposes upon them. We

seem to be faced with a future of revolutions and anarchies. There is a threatened break-up of democracy, a passing of modern civilization and an eclipse of Europe.

What is wanted is a new kind of spiritual authority which need not be enforced; a spontaneous loyalty to that which transcends the individual and the nations without abolishing either personality or nationality; the setting up of a court of appeal to which all can come and where judgment will be given to which all will submit.

"The only thing that could ever satisfy these conditions," says Dr. Orchard, "is the Kingdom of Christ. Only in the realized reign of the God-man, the One who by His life here has gained for Himself immanence in humanity will there ever be found any final solution of our difficulties. This not only demands that all people shall first be Christians, but that they shall be such Christians as the world has never yet seen."

He feels that the coming of the Kingdom is very remote, at which point he parts company with the true premillennialist, who, while he sets no time nor season for the coming of this Kingdom and the coming of the King, is nevertheless delivered from any depression on account of its remoteness by the lively hope of His coming at any time.

The writer is confused in his thinking at this point. On the same page he speaks of the possibility of a sudden universal turning to Christ as though that were the coming of the Kingdom, and also of the failing of men's hearts and the chilling of faith as "the signs of Christ's coming in glory."

On which side does he stand? Will the Kingdom be realized in the first manner or the second? Will the world lift itself up to Christ, or will Christ come back to the world? If he would only quote Scripture for his opinions, instead of revealing merely the inner workings of his own mind fine and acute as it is, how much uncertainty he might be spared, and how much stronger a message he might have written!

However, he is inclined to believe, and here we agree with him, that "God's providence does not make for specialization before universalization." In other words, the church is not to wait for society to reorganize itself on the lines of the gospel, but "to form within the existing order of society, a new order based on almost inverted principles." That is to say, our present duty is evangelization, not reformation.

And yet it is an evangelization, and properly so, which in its results ought to solve our social problems. The church within its own borders should embrace the whole life of its members and show itself capable of application to every true concern and need of human life. On the ability of the church thus to set forth the death of Christ the hopes of humanity's deliverance absolutely depend, in the judgment of our author.

The only hope of society in other words, is Jesus Christ. There is no other alternative.

The book thus sets before us the need of Christ to man—his thought, his religion, his personality, his society. But it proceeds to show that He is also a necessity to God.

The line of thought is like this: The necessity of Christ to man is so intense, that if there had not been a Christ (we would prefer to say a Saviour), man would have had to invent one. Yet all this leaves a certain fear that despite the necessity we feel for Christ, from the point of view of ultimate reality there is no such necessity. It must be shown to the contrary therefore. It must be shown that Christ is necessary to any conception of reality—in a word, that He is necessary to God.

We can not pursue the author's argument at this point, and to abridge it would be doing him an injustice if not to make him appear irreverent or blasphemous. Suffice to say that according to his reasoning, when we try to think of the eternal being of God we find it necessary to give to Christ an eternal place in the Godhead, and that it is not only the necessity of God for human life, but something in human life which is necessary to God, that gives the final assurance that in our humanity we have seen God as He is.

For example, having arrived at the idea of God by a series of negations, in which we put away the human, the visible, the temporal, we find the idea of God with which we are left almost devoid of content. It is difficult to see how such a world as this could ever have arisen from so purely spiritual a Being, but it is also difficult to conceive that Being thus isolated as either self-explained or personal.

In this solitary eternity, before the world began, what was the object of His thought? Was it Himself, the only and sufficient object of His own mind?

If God is love, what is it that He loved, in the silences before the worlds were made? The essence of love is to go forth upon another. Hence we see that the idea of Christ's eternal pre-existence does nothing to complicate, but rather only to explicate the thought of God.

It helps us also when we try to conceive of God's relationship to the world. The idea that the worlds were created in Christ, through Christ, and unto Christ, brings a certain help. It enables us to think of the world having an eternal place in the Godhead in Christ, securing it forever in love, and making its purpose for our sakes.

At the same time it saves us from thinking that the creation of the world through Christ was a realizing of what was before merely an ideal; for that would make the motive of creation God's self-realization, and this would be difficult to differentiate either from external necessity or selfishness.

But is there any gain in our thought when we

come to look at Christ as incarnate? We have seen the necessity of the eternal Christ to God; what is the necessity of the incarnate Christ?

The general idea is that the incarnation was only rendered necessary by human sin, that it was a pure act of grace, and only an act of grace. We must be careful of course, not to surrender or diminish this thought, yet in Dr. Orchard's mind there is something more. To him the incarnation shows that Godhead did not depend on mere priority, advantage or power, but upon its inherent character. It would not be enough for God to be immanent in human life, to feel sympathy for us, to know our estate only through the omniscience which understands all; for it is the essence of our state not to be omniscient, and only what is really incarnate can understand our state. "It is the tremendous consolation of the incarnation that God knows us as man, and that forever now manhood is represented in the Godhead."

It is obvious also that the incarnation must be a real experience of manhood by God. If God dwell in Christ only as He dwells in us, not living our life in Him from this side of the veil, it takes us no further on in the satisfaction of our religious need. "To mean anything for God and everything for man, the Incarnation of God in Christ must involve God becoming man, absolutely and simpliciter."

This presents difficulties as our author admits, and we must simply content ourselves with what the facts seem everywhere to support and believe, that, in Christ, God had a real human experience and that in our life God was able to reveal Himself as He is. It is as he says, within this area that the truth will be discovered.

The conclusion of the chapter on "The Necessity of Christ to God" is so full of comfort, and so beautiful, that we quote it practically without abridgment:

"It was as man that God revealed to us what

He really is. His is the kind of power which was seen in the gentleness of Christ. His glory is the glory of sacrifice, His majesty is in His great humility.

"But God eternally is that, and He did not need the incarnation to realize that or in order to prove it to Himself. The incarnation was prompted simply by love for us, and through it all God was simply being Himself. And the only way in which we can secure that what He was in Christ He everlastingly is, is to hold that Christ, the very Christ that we know in the Gospels, was eternally in God and God eternally in Him.

"Christ is necessary, both as unincarnate and as incarnate, to God; but He is only so as a necessity within God, a necessity of His own nature. Thus and thus only are we saved from thinking of this world, nature, and our life as a mere necessity for God's self-realization on the one side, and as the creation of something external to Himself, on the other.

"Christ holds us forever in God. For of Him, and through Him, and unto Him are all things. To Him be glory for ever."

Great Britain has been affectionately dubbed "a tight little island," and this is a tight little book from that tight little island.

It is not a large volume, only 164 pages, but there is a lot squeezed into it, which helps to make it rather hard reading, by the way. It is like an intricate musical arrangement where the lay auditor loses the theme a good many times in the whirligig of variations.

Nevertheless the author makes out his case and while we would not agree with him in some of his interpretations of evangelical truth, we are thankful to say that he is to be counted among the unshaken witnesses to the Jesus Christ of the revealed Word. He has smashed the Hindenburg line of German theology in that respect as effectually as Field Marshal Haig did the same in the military sphere in Belgium and France.

From Psalm Twenty-three

By Marvin M. Sherrick

O shepherding that lifts our cares
To thine own heart, O Shepherd King;
That fills each moment unawares
Our cup from thine eternal springs!

O ministering that lays thy Cross
Upon my life, O Master King;
Nor lets me feel the pang of loss,
Nor aught but joy in suffering;

O comforting that smoothes the way
To thine own throne, O Shepherd King,
Through vales where shadows move and
play,
Where quivering lips forget to sing;

O blessing in the sacred oil
By thee applied, Anointed King,
To take away the sense of toil,
To make my life an offering;

O pilgrimage whose end is light
With gates ajar, O Saviour King,
Whose onward struggle through the night
Is blest with heavenly shepherding!

Beholding Christ's Glory, What It Means and What It Does

By Rev. J. Stuart Holden, D. D.

The Second in a Series of Addresses at The Moody Bible Institute

I ASK you to take as the foundation of the simple things I have to say to you this morning, the words in the prologue of St. John's Gospel, for John, more than any of the other apostles, seemed to get into the secret of the love of Christ more deeply, and had a more powerful influence in a life of service, than did any of his contemporaries.

He, in the prologue of his Gospel, withdraws, as it were, the veil that always hides the inner life of every man from his fellows, and he declares the secret not only of his own life but of the life of the whole Christian church of his day,—a secret which, by God's grace, you and I may get, with the same transforming effect as in the life of this man who puts himself on record.

May I say at the outset that the first fourteen verses of the Gospel of St. John are an introduction to the whole Gospel, and it is most likely that these verses were written after the rest of the volume had been completed, just as modern authors, upon completing a book, write an introduction or foreword at the close of their work, giving it as a key to the whole.

Now if you will read with me the fourteenth verse, this is the word upon which I want us to dwell to-day:

"And the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

This is the secret of John's life; he beheld His life. He had seen the glory of God in the face of Jesus Christ and life began for him when he read in the face of Christ, when he saw in the life of Christ, the sacrificial forgiveness of God.

Life grew larger for him as day by day he lived for Christ, as day by day he looked into Christ and saw ever farther-reaching vistas of His glory, His holiness, His power, His grace. Life deepened in John as he came more deeply, more fully, to know Christ and right until the end, when it was laid down sacrificially, his life was governed by this central and abiding inspiration—he "beheld the glory of God."

The Interpretive Key

If you will recall the incidents of the life of John, upon which I do not intend to dwell at any length, you will give an interpretive key to the situation,—that companionship of Christ, more secret, more intimate, than that which was vouchsafed to any of the others.

If you will remember, within a circle of one hundred and twenty, Christ had an inner circle of twelve; within the inner circle of twelve He

had still another inner circle of three, and out of the inner circle of three He had one whose soul was knit to His soul as in previous generations the souls of Jonathan and David had been knit together.

John, the disciple whom Jesus loved and by whom Jesus was supremely loved! You will remember all the intimacies and fellowship; you will remember all the sharing with Him of the humiliation and the days of Christ's rejection. You will remember that love which carried him, with others, into the upper room, having first been with Christ at the cross. You will remember that committal of Christ of His mother to the care of the disciple whose love He could so unshrinkingly trust. You will remember John's mighty baptism with the Spirit, changing him from the "son of thunder" into the man of quiet confidence and of deepening affection for his Lord. His epistles are full of love, full of pulsating affection for the Christ who had loved him and who had given Himself for him,—full of love not only to Christ, but to Christ's redeemed people, and to the world for which Christ had shed His blood.

Oh, my friends, this is the secret of the answer to the prayer we have offered this morning:

"More love to Thee, O Christ,
More love to Thee!"

This is the secret. Let us see the glory of God in the face of Jesus Christ; it may mean to some of us, getting back to the place of our old beginnings in an experience which is indubitable, which nothing can overthrow and which ripens and widens and deepens with all experiences of life.

"We—I—beheld his glory." Now this is the only sufficient explanation of the lives of those who were Christ's first followers.

Remember, they were suddenly and violently uprooted from their native interests. They were weaned from ordinary attachments; they were imbued with unearthly and hitherto unexpressed ideals. They were endued with inexplicable powers of endurance and were made as strong to suffer as to serve, strong to bear and strong to do, and there is no other explanation than this. You cannot explain lives which are so revolutionized on any other hypothesis, than this one which John gives to us as his deliberate conviction, which nothing could ever shake—"we beheld his glory."

That is the secret of all detachments from the world; that is the secret of all endurance under strain, and sorrow, and suffering and all that

it means to devote life to the service of God in the world which denies Him.

That is the secret; some person has put it into verse, which is probably familiar to you all:

"For, Oh, the Master is so fair,
His smile so sweet to banished men,
That they who meet Him anywhere,
Ne'er rest content with earth again."

Oh, that we might each one come to that place (not for the first time, perhaps, but come to that place again), with a deeper significance and meaning than any other experience the life of God has ever held; we see His glory, and, beholding it, are changed into the same image, from glory to glory, as by the Lord's Spirit.

The Early vs. the Modern View of Christ

Now it is impossible to talk, as I do, to a company of students (and Bible students, above everything else), and resist the comparison or contrast which forces itself between the early and the modern tendency to set Christ forth.

Take your New Testament and on every page, whether it is a record of His own life or a record of the experience of those who came into fellowship with Him, or an extension of the truth which He himself gave in germ to His people,—it is impossible to open your New Testament anywhere without realizing that it is a book of the glory of the Lord Christ; His glory shines on every page in every recorded experience and in all the activities of His church in every age.

But the fashion of modern scholarship and the modern church has, alas! been to reduce Christ to lowest possible dimensions and terms. It is the fashion to-day to think of Christ not as divine grace stooping to meet human need but as human excellence rising and developing to reach and teach the very thoughts of God.

Christ is regarded today and set forth not in terms of divinity, but in terms of humanity. He has been reduced to the lowest possible dimensions.

For instance; most of you are familiar with the fact that of recent years German theologians (who have had far too much influence in my own country and in yours) have succeeded in eliminating everything credible from the Gospels except nine small fragments! Their latest exponent, Professor Schmeidel, tells us there are only nine credible statements in the whole of the synoptic Gospels which together form a satisfactory basis for the life of Jesus, and it would almost seem that he had arbitrarily chosen these nine sentences, phrases or fragments, with the deliberate intention of belittling the glory of Christ.

He takes such a fragment as that His own brethren did not believe on Him and he says that is credible! And he also takes a fragment concerning Christ's coming again,—that "of that day knoweth no man" and he says that is perfectly credible! He also takes seven others

and says that is all we have as a satisfactory basis for the life of Jesus. Well, we know the result that kind of setting forth has had on the church and on the nation wherever it has been accepted!

We turn from the modern to the original, to the first "setting forth" of Christ by His people, and we find that John does not see Christ merely as a great Jew, though He was the greatest of His race; he does not merely see Him as an incomparable teacher. Christ has ethical perfection and dynamic strength but John does not see Him merely as a great revolutionary teacher, whose teaching, let loose on the world, is bound to cause a moral revolution—although Christ is bound to do all these things. John speaks of the inspiration he has in his own life as Christ's disciple. He says "We beheld his glory," glory so transcendent, purity so fleckless, pity, sympathy, grace, so unmingled with any lower thought or influence that it can only be the "glory of the only begotten of the Father, full of grace and truth."

Christ Compared With Great Men

Now may I point out to you, my friends, that the most wonderful thing about Christ is this,—that the higher you set Him above every other man, that the higher you set Him above yourself, the greater is His power to transform you.

Let me illustrate. You are reading the life of some great man; the life of some great servant of God (and I trust you all read Christian biography; it is one of the most sanctified things I know). When you are reading the life of some great servant of God and you make the discovery that he had some small human weakness which is, perhaps, similar to some little weakness of your own, it at once brings that man nearer to you.

Now suppose you found that same kind of thing with Jesus Christ. Supposing, and I speak with the utmost reverence, it were possible to discover a single fleck or flaw in Him, it would have entirely the opposite result; instead of increasing His power of attraction for you and me, it would minimize them, and we would realize Him to be less our Lord and Saviour than He is when we see Him as the only Begotten of God.

Or, once more, when you are reading the life of the great men of the earth, the higher the degrees of perfection they have attained, the more discouraged do you become.

I suppose you have all been reading that wonderful missionary biography, "Mary Slessor of Calabar," and you realize that she was so perfectly extraordinary in her powers of endurance, her powers of vision, that great-heartedness with which God endowed her, that it becomes positively depressing to read. But with Christ, the higher His perfections are set above us, the greater the glory in which we see Him, the nearer He draws to us.

Oh, that is the great thing about Christ, that is the thing which identifies Christ as the divine Son of God, our Saviour and our Lord,—that He is utterly unlike any example to which you and I are ever subject, both negatively and positively.

But all this is a "side light." I want to get back to the thought, What does it mean to see Him?

What Does It Mean to See His Glory?

Let me put it this way: What did John see in Christ to identify Him as the Son of God and to change his whole life?

For we need to see just the same thing, for these are days when faith needs its every reserve and its every resource. These are days when the glories of earth are discredited and blighted by the awful clash of arms; these are days when the outlook challenges every Christian man and woman. These are days when the air here at home (and how much more in non-Christian lands!) is heavily charged with doubt as to God's power or as to God's love in allowing this terrible catastrophe, as it seems, to come upon the earth.

Oh, my beloved friends, we need nothing so much today as to consider here lest we become weary and faint in our lives. We need nothing so much today as to have renewed in us the light of the knowledge of God's glory, and to have a renewal of His Spirit's power within us.

Now what was it that John saw in Christ? I am going to suggest two or three things to you and I trust they may, by God's mercy, be a message to us today, that we may behold these in Christ, as John did.

The Social Quality of Christ's Goodness

First, I think John beheld the social quality of Christ's goodness and he had never seen anything like it before. The social quality of Christ's goodness—there was no austere or wintry morality in Christ. His holiness was no frigid self-culture; it was holiness blended with compassion for the unholy; it was knowledge softened as knowledge is not always softened, softened with kindness toward those who are unenlightened. It was purity radiant with passion to reclaim the impure.

If you remember, John had seen Him before he wrote these words; John had seen Him at Cana of Galilee at that village wedding, adding to the joy of that little humble folk, and taking away their embarrassment and need. John had seen Him at Bethany with Mary and Martha and Lazarus. John had seen how Christ was always sharing what He had to give with those who needed it. Martha needed just what Christ could give her; Mary needed just that spiritual touch which only He could bring, and so did Lazarus, the ordinary, common-place, undistinguished man, to whom Christ distributed the great and generous gifts of His friendship.

John had seen Christ with Nathaniel in his

guilelessness, with Nicodemus in the perplexities of his mind. He had seen something of Christ's interview with the Samaritan woman at the well. And he had come to see in the social quality of Christ's goodness, something which could only be the glory of God. He had seen the impartiality of Christ's friendships. He had seen the strength of His sympathy and the length to which it would go. He had seen the width of Christ's intention. And all this brought God to him.

Now, beloved, if we are going to see Christ to-day, it is this that we shall see in Him, and what we shall see in Him will become the standard by which we judge our own lives. You and I want to know just where we are in regard to Christ and His great purposes, today.

It is only by measuring our lives alongside His life, it is only by bringing to bear upon the surface of our lives, the spirit level of His, it is only by bringing to bear upon the perpendicular of our building, the plumb line of His perfections,—and I pause here to ask, first, myself, and, then you, how far is our goodness and social character in its reach? How far do we live unto ourselves or do we first live unto Him and then unto all others? How far have we learned to look, you and I, not upon our own things but upon the things of others? How far have we learned to live not for our own spiritual advancement, not for our own mental culture, not for our own social progress, not for anything of ourselves, but for the things that Jesus lived for,—Jesus, whose heart and mind was always going out to the farthest man on the edge of the crowd, Jesus who lived a life constantly interrupted and never disturbed, Jesus who held Himself to be the servant of all men because he was first of all the servant of the Father?

Is that the way you and I believe? Do we follow in His steps in that respect,—for if not, how much we need today to get back and see His glory as the standard for our lives!

His Righteous Anger

Now, let me suggest again: John had also seen something of the strength of Christ's righteous anger.

Oh, do not ever visualize Christ as being an effeminate man! Do not ever think of Christ as being somehow emasculated in His spirituality! Remember Christ's face—I care not how artists depict it—Christ's face was capable of hard, stern lines; Christ's face was one that could be set steadfastly, as it was when he went up to Jerusalem.

And John realized Christ as being no weak, effeminate, good-natured man, but as one in whom righteousness and holiness and justice blended. He had seen, for instance, that Christ never had a weak fear, neither of giving offence nor of taking the offensive,—in fact, truth must always take the offensive against error; light

must always take the offensive against darkness, and this was what Jesus was doing.

John had seen Jesus blaze out against the cant of formal religion. He had heard His denunciation of those who were offending the little children and uprooting the laws of justice, of holiness and of humanity, in the name of a superior spirituality.

And yet he had seen this without a single trace of personal resentment on Christ's part; Christ could be indignant with those who offended His little ones but never at the treatment He Himself received. Christ could manifest hatred of evil in all its proud and impenitent forms, but never because its malignity touched Him.

Oh, never forget, my friends, that in these coming days you will have to preach not only of the things Jesus loved, but also of the things of which He spoke when He came to His servant in the Isle of Patmos, when He gave to John that revelation of His eternal nature and unending energies.

If you will read the letters to the seven churches, you will find the most startling phrases,—“they hate the things that I hate.” Now John had seen all that in Christ's life,—had seen the strength of His righteous anger of which His love was the background and impulse. Christ only hated sin in men because he loved men; He only hated evil wherever evil wrought its deadly work because he loved its victims; He sought to redeem and bless and save them.

How far do you and I measure up against this pattern today? How far are we free from personal resentments and yet how far does the passion blaze within us to destroy the works of the devil, and to liberate those who all their life time have been bound in the fetters of his forging? How far do you and I live day by day under this great impulse which they who behold the Lord must always manifest? “For ye who love the Lord, see that ye hate that which is evil,” was the word spoken by the psalmist long before Jesus came. Now this is what John saw and we do well to measure our lives by His today.

His Great Simplicity

And now may I suggest to you, that John saw the sincerity of Christ's simplicity. Oh, how simple Christ's life was! How open and natural and free from complexity of every kind was His life! How often did Christ use that phrase, “the Father which seeth in secret!” He lived under the open heaven; He lived in the conscious presence of God. And John had come into such close contact with Him, but he had never seen any pride of intellect manifested in Christ, although there were hidden in Him all the treasures of wisdom and knowledge; He had never seen any vulgar display of power, although “all power in heaven and in earth” had been given to Him; he had never marked any attempt to attract attention to Himself,

although Jesus always knew that when once He was “lifted up” He would attract all men unto Himself.

Beloved, this was the essence of Christ's life; He was sincere, simple, unaffected and unostentatious,—a man (and I speak reverently) of wonderful humility, a man who realized Himself only in relation to the great will of God.

When we realize that, how small we become! When we realize that you and I are at best just broken lights, fragments of the great light with which God has illumined and is illuming the world in these days,—how small we know ourselves to be and how humble and how sincere will be our sincerity!

Do you remember how John, in the same prologue, speaks about Jesus? I think it is one of the most wonderful words of the New Testament: “In him was life and the life was the light of men.” Not the wonderful words He spoke, not the miraculous deeds He wrought, not those great influences he liberated, but the life He lived,—sincere, simple, humble and genuine.

Oh, how far do you and I size up to that? How far is your life and mine lacking in these, the very first graces of Christ's own character?

His Reserve of Power

But my time has gone and I have just one other thing to say. John had seen not only these things but he had seen still more, the voluntary surrender of Christ's life unto death.

John was always conscious that there were great reserves of power in Christ which might have, with one word, dispelled all his enemies and scattered them. John was always conscious and convinced that Christ's preference for death over compromise was part of the glory of God. And John had gone to Calvary with Christ and had seen Christ lay down His life which “no man could take” from Him.

John had seen Christ yield Himself up to the will of His enemies because behind their enmity and malignity he saw the submission to the will of His Father, and in His sacrifice he saw the redemption of the world.

And this was the love so amazing, so divine, which captured forever the heart of this man and drew him out of love toward Christ, whom he loved because He first loved him and gave Himself for him.

Beloved friends, how far does that standard of Christ's life, how far does that vision of Christ's glory, convict you and me? How far does it discover to us today, our own unworthiness and weakness and criminal failure? How far have we failed and are we failing to manifest just these same things which made Christ so obviously the Son of God?

Are you living His life today,—not vicariously, for, thank God, that need never be done again; once for all and once forever He lay down His life for the world's redemption. And yet none of us can live or die of ourselves, for our lives

are given to us as a solemn trust, not to be laid up "where moths and rust corrupt," but to be laid down in sacrifice for the blessing and benefit of the world into which He has sent us. "We beheld his glory,"—if we have, then from glory into glory we shall be changed.

What Real Holiness Is

I close at the point where I began. I say this may mean, for some of us, getting back to the place of our beginnings; some of us have climbed to places in our own pride where we can no longer see His glory. Between Him and our eyes there has come a veil which has to be rent; between Him and the gaze of our souls, there have been allowed to come, opaque substances, which hide Him from us, and which must be removed.

Oh, let me say this as I close. Holiness, the holiness of Jesus Christ inwrought in the lives of His people, is radical and drastic; and you and I can never know that qualification for holiness and for fruitful service of which all these words

variously speak to us today, until we get into His presence in naked reality and sincerity of heart, and free from every hindering thing. †

Then shall we find our Lord infinitely more gracious and tender than we have ever dreamed He could be,—infinitely richer and fuller in the gifts of His Spirit than we have ever imagined possible.

Oh, this is life,—the life which is life indeed, for every one of us, even for the weakest, even for the one who has failed most obviously, even for the one who is most tired of himself today, most weary.

Blessed be God, this is the gospel for the world—"look and live." This is the gospel for the whole Christian church—life more abundant in the revelation of the glory of God in Jesus Christ.

May we each know its fulness and may we each live in its power, not only today but in all the days until we see Him face to face, as one day we shall, for His name's sake.

The Embarrassing Question

By Rev. Mark A. Matthews, D. D., Seattle, Wash.

MATT. 17: 14-21—"And when they were come to the multitude, there came to him a certain man, kneeling down to him and saying,

"Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

"And I brought him to thy disciples, and they could not cure him.

"Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

"And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

"Then came the disciples to Jesus apart, and said, Why could not we cast him out?

"And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

"Howbeit this kind goeth not out but by prayer and fasting."

I

In these verses we have presented many spiritual lessons and dispensational truths. The Lord had just come down from the Mount of Transfiguration. His coming from that mountain on the morning mentioned is typical of His second coming in glory and power.

He was immediately confronted with power-

less disciples. He had the opportunity and exemplified Himself as the mighty Christ, the miracle-working God, the Saviour and healer of man.

We might tabulate some of the things Christ found when He came from the Mount of Transfiguration:

First: He found Satan exercising his soul and body-destroying power. The father, pleading for mercy, presented his boy possessed by a demon. He was suffering intensely because of Satan's dominion and power over him. This was only a type of Satan's power and of the suffering produced by him, which will be found by the Son of man when He comes again. The multitudes in the valley were waiting for His return from the Mount of Transfiguration. When He came He found misery, suffering and unbelief, all produced by the power of Satan.

Second: He found powerless, helpless disciples. They had had the power conferred upon them to cast out demons; they stood helpless to exercise the power. They could not cast the demon out of the boy. Unbelief was the cause of their weakness, powerlessness and inability.

These disciples were not the church, they were not the body of Christ, they represented the Jewish remnant. This remnant will be in existence even after the church, the body of Christ, is completed. This remnant will go in the future through the cities preaching the gospel of the Kingdom. They will not be able to cast out the demons holding dominion.

However, we must remember the underlying principles and incidents have a deep spiritual application for us. This company of believers, for such they were, had had power put into their hands by the Lord, and yet they were unable to use it. No doubt they attempted to drive out the demon and failure followed. The multitude jeered them. The effect upon the child was awful. Their failure made the case worse.

We, as believers in the midst of an evil world, under the control of the god of this world, the devil and his demons, have power, but we are helpless many times to use it. Complete victory and power over the world and its god is given to us by Jesus Christ, yet many of us are helpless and powerless. We are at the foot of the Mount of Transfiguration, possessed of power, but helpless.

Third: The reason of the failure of the disciples was unbelief. We, as the disciples of Christ, are in possession of the same power but we are helpless because of our unbelief.

Unbelief is the only reason and ground for failure. Unbelief gives the world and Satan every power over us. Faith conquers Satan and destroys the walls of sin. No thing is impossible to him who believes. Faith can remove, and does remove mountains, but, O, how little such faith is exercised by believers!

The embarrassing question ever presents itself to us, Why can't we cast them out? Because of unbelief. Because of our unbelief we seem to have severed communion with the Lord. Keep self out of sight and ever be conscious of the presence of the Lord, then, the exercise of faith would be natural.

Such faith comes by prayer and fasting. Prayer means communion with the Lord and dependence upon Him. Fasting means the losing sight of self—self-denial, self-forgetfulness, self-abnegation.

No doubt the disciples as they stood at the foot of the Mount of Transfiguration and listened to the accusing words of the father of the afflicted boy, who said, "I took him to your disciples and they could not," were greatly embarrassed. They were convicted and humiliated when Christ said to them, "You failed because of the littleness of your faith, and because of the greatness of your unbelief." They had a certain amount of faith, but their unbelief overshadowed and overpowered the little faith they had. In their humiliation, conviction and perplexed condition they asked the most embarrassing question, "Why could not we cast him out?"

That same embarrassing question confronts the church today. The church is in possession of power, yet it stands before a demon-possessed world, helpless. Our beloved church is in possession of supernatural power, yet many of us stand before sin-cursed, demon-possessed men and women and are helpless. Our embarrassment is beyond description, when we listen

to the ever-convicting, conscience-condemning, soul-embarrassing question, "Why could not we cast them out?"

Let us make personal application and answer the question honestly and fairly before God and ourselves. This embarrassing question has a peculiar application to us in these revival series of meetings. Why? Why? Why? is ever ringing in our ears. Why can we not have a repetition of Pentecost? Why can we not cast out devils? Why can we not bring scores of the unsaved to Christ? Why can we not have a revived spirit and a manifestation of the power of God in all of our hearts?

II

Let us analyze this "Why" in its application to us. Let us meet this embarrassing situation with a frank examination:

First: Are we to assume that there are no demon-possessed people?

Are we to imagine that there are no sinners to be saved? Are we to at once claim that there is no evangelistic work to be done, and, therefore, there being no opportunity, there can not be a manifestation of the power we are supposed to possess?

To propound these questions is but to make ourselves ridiculous. There is a state of godlessness unparalleled. There is a state of maliciousness, wickedness and satanic power greater than ever before. It is manifested in individuals, it is seen in the city life, it is recognized in high and low, it has assumed every form and has gone into every ramification of our lives and our activities.

There are thousands of people unsaved. We are literally falling over them, and, they are stumbling over us into the pits of sorrow. We have deceived ourselves and have tried to minimize the necessity for work. We have falsified the records in order to excuse ourselves in our inactivity, in our helpless and powerless condition.

There is a state of stoicism, pantheism and phlegmatic godlessness in this city greater than ever before. They are laughing and jeering at our powerless condition. The amount of work to be done, the number of sinners to be saved, and the godless condition to be removed forever make it impossible for us to minimize the conditions. We ought to cease lying to ourselves and become alarmed over the condition.

Second: Are we to try to answer these embarrassing questions by assuming that we are doing the work?

Be not deceived. We cannot counterfeit God. It is wicked to pretend to be doing something when we are not.

I suppose you will assume that this whole church is at work along evangelistic lines. Less than ten per cent of the church has been reached by these meetings, yet the whole church needs

arousing. Let me give you an illustration of what has not been done:

There are fifty-nine hundred and odd members of this church that we can reach, that are within touch and ought to be actively engaged in this work.

In the church there are seven hundred and two wives whose husbands do not belong to the church. Seven hundred and two unsaved husbands, whose wives are connected with the church. What a tremendous evangelistic field! The believing wife ought to sanctify the unbelieving husband and bring him to Christ and into the church.

There are one hundred and seventy-three wives whose husbands are members of this church, but they themselves are not. Another big evangelistic field! The believing husband ought to sanctify the unbelieving wife.

There are one hundred and thirty-six boys between the ages of ten and twenty, whose families are members of this church, who are not saved. There are ninety-four girls between the ages of ten and twenty, whose families are members of this church, but they have not been saved. What a precious evangelistic field!

In other words, including the husbands, wives, sons and daughters, there are eleven hundred and five persons whose relatives are connected with this church who are unsaved. This should make a great evangelistic field.

There are about seven hundred baptized children directly or indirectly connected with the church that have not yet been saved and brought into the church. What a tremendous field! Why do we stand before them helpless? Why do we not bring in these husbands, wives, sons and daughters? Oh, what an embarrassing "Why?"

Why do we not go out and reach the thirty or forty thousand people within our reach in this district? Why do we not bring in the unsaved men and women and children who could be gathered into our Sunday-schools and Bible classes? Are we in any way approaching the performance of our duty? We must shamefacedly admit that we are not. If we were we would have a Sunday-school and a city missionary, and another assistant pastor.

Would you assume that we are approaching our duty when we appropriate two hundred dollars to carry on an evangelistic campaign to save a hundred thousand people? We certainly must assume that we have miracle-working power, and that we can take the two hundred loaves of bread and the few fishes and multiply them into enough gospel machinery to reach a hundred thousand sinners. What travesty on faith, and what tragedy in performance of duty this ridiculous spectacle presents. We seem to be helpless and powerless because of our unbelief.

Third: Is it not wise for us to admit the conviction the embarrassing question produces, and to resolve that we are in pos-

session of the power and that we will use the remedy to make it effective, namely: prayer and fasting—communion with God, and self-denial?

We certainly possess the power. We are the children of God, the redeemed of Christ, members of His body. We are in the church of the living God. Our little faith is over-powered by our much unbelief. Our unbelief is the result, or the cause of our lack of communion and our lack of self-denial. We could accomplish anything within the power of God if we were meeting the conditions. We could have anything we wanted if we practiced self-denial and exercised greater faith. We are not giving what we ought to give, because we are not believing as firmly as we ought to believe. We are not as consecrated as we ought to be; consequently our contributions are meager.

I have frankly submitted this to you, and again submit it, and plead with you for greater consecration. We are not doing all we could do, because we are not conscious of the power we possess. That consciousness has been dulled by our unbelief.

You ought to make provision for greater service. There could be no wiser or more economical expenditure of money than for the church to provide facilities whereby the pastor could visit every family in the church. If he could go into every home, have prayer, and do catechetical work, you would be able to increase your contributions, re-double your energies, and make your people more loyal to the church. It is physically impossible unless you furnish the conveniences and conveyances. It would be wise and economical for you to purchase a little Ford runabout for the assistant pastor to visit the church members. You cannot do the work with a decreased force unless you increase the facilities whereby the decreased force can multiply itself and make itself equal to the normal force required to do the work. You must either do the work or provide means by which others can do it.

You ought to conduct an every-member social service campaign. The members of the church ought to visit every other member. Extend the glad hand and preach the gospel of cordiality and hospitality.

You could be more serviceable. There seems to be an accursed aversion to, or hatred of solid work. There is not anything accomplished without work. If your faith were greater your works would be more numerous. Why are you not more serviceable? The only answer to the question is, littleness of faith and greatness of unbelief.

If you were spending more time preaching the gospel of Jesus Christ, telling of the love of God, and holding up in a magnetic way your Christianity, you would bring scores and thousands to Christ. If you were as persistent in personal work and in magnifying the truth as

the Eddyites are in proselyting people, you would bring a greater number to Christ.

Why can you not cast out devils? Not because you have not the power, but because of your littleness of faith and your greatness of unbelief.

III

Let us take the two remedies suggested in the text:

First: Prayer.

The church must come to prayer. It is the source of power. Without prayer, daily communion with God, and daily conversation and

walk with Christ, it is impossible for you to be powerful.

Second: Fasting, which means self-denial.

Of course if you forget yourself long enough to abstain from food and sleep and the necessary comforts of life you are going to deny yourself not only those things, but the greater things which impede your spiritual progress. Self-denial is essential. We have been substituting the word economy for self-denial, poverty for self-denial, hard times for self-denial.

Let us begin and pray for the restoration of power and the effectiveness of faith in order that we may heal the sick, raise the dead, and cast out devils.

The Present Age, Its Characteristic and Its Predicted End

By Rev. James M. Gray, D. D., Dean of The Moody Bible Institute of Chicago

Address Given at the New York Prophetic Conference

I

FOR a true perspective of this subject one needs to take his stand in the Garden of Eden after the fall, when God pronounced judgment upon the serpent, who represented Satan, saying, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3: 15). In these words God announced His gracious purpose to redeem the human race through a personal Redeemer, our Lord Jesus Christ.

But some two thousand years after this announcement, and when the race has demonstrated by its iniquity the need of such divine intervention for its salvation, God is pleased to reveal a secondary instrument, or servant, by which it shall be brought about, viz: the nation of Israel, the seed of Abraham, coming out of his loins.

The king chosen of God for this nation and who is the beginning of a line of kings, is David, the son of Jesse, and the center of his government is Jerusalem. To David, God gives the promise that his son shall sit upon his throne, and that his kingdom shall be established forever. Later Scriptures leave no doubt that this son is the seed of the woman promised in Eden, the seed of Abraham as well, the personal Redeemer, the Son of God, our Lord Jesus Christ.

Centuries elapse before this Son is born, centuries of sin and the penalty for sin, in the history of the theocratic Kingdom, and when at length the Son is born, it is only to be rejected of His people, to be betrayed, to be crucified, to die and to be buried in the tomb.

Nevertheless, He was declared "to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1: 4); and one day thereafter while speak-

ing to His disciples "of the things pertaining to the Kingdom of God," they asked Him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" By which I understand them to mean the Kingdom promised to David and over which he, Jesus, the Messiah, is to reign.

Very significantly He replied, not that the Kingdom had been abrogated and never would be restored; but only, that it was not given to them to know the time or the seasons of its restoration, which the Father had put in His own power. Moreover, He went on to say that power would be given them when the Holy Ghost would come upon them, to be witnesses unto Him both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth.

"And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 3, 11.)

II

We now return to a critical point in the days of His ministry, prior to His death and resurrection, when, speaking after the manner of men, He had come most deeply to realize that He had come unto His own, but His own received Him not.

It was that day at Caesarea-Philippi, when he asked His disciples, "Whom do men say that I the Son of man am?" They were obliged to

reply that the most men said of Him was that he was John the Baptist or one of the prophets. He then asked them, "But whom say ye that I am?" And Simon Peter answered, "Thou art the Christ, the Son of the living God" (Matt. 16: 13-16).

We call this a critical point, because it was then that Christ revealed to them, and to us that mystery which Paul told the Romans had been kept secret since the world began (Rom. 16:25), viz.: that the Gentiles should be fellow-heirs and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel (Eph. 3: 5, 6).

It was then that He said to them through the disciple who had thus confessed Him, "Thou art Peter (meaning a piece of a rock), and upon this rock (not Peter necessarily, but Christ Himself in the confession of His name), I will build my church and the gates of hell shall not prevail against it."

In other words, the church is this secret which was not made known to men. Nothing is said of the church in the Old Testament. It did not come into being until after the death, resurrection and ascension of our Lord. Its birthday was Pentecost, ten days after the return of the disciples from Mount Olivet.

"Who founded the Christian church?" asks Dr. Philip Schaff in his well-known catechism.

To which he replies: "Our exalted Saviour, on the fiftieth day after His resurrection (ten days after His ascension) by the outpouring of the Holy Spirit upon His disciples at Jerusalem." (Ref. Matt. 16: 18; Acts 2: 1-11; 1 Cor. 3: 11; Eph. 2: 20).

III

Let us here pause a moment to add some confirmatory evidence that the church and the Kingdom are not the same.

Note the terms used representative of each—the church is "built," the Kingdom is "set up."

Note the relationship sustained by men toward each—the church has its "elders," "messengers," "servants"; the Kingdom has its "heirs."

We "see," we "receive," we "enter" the Kingdom, but we "join" or are "added to" or become "members of" the church.

The Kingdom is "advanced" and "extended," the church "cleansed" and "edified."

The church will reign with Christ, but the Kingdom will be reigned over by Christ and His church.

The church is an election, but the Kingdom will be universal.

The church is now in the world, but one day it will be taken out of the world; the Kingdom is still in abeyance, but one day it will be manifested.

The church is temporary so far as its earthly establishment is concerned, but the Kingdom is an everlasting Kingdom.

Years ago there lived and ministered in Boston

an earnest, zealous, but somewhat eccentric brother, known as Father Taylor of the Seamen's Bethel. He was lacking in the cultivation of the schools, and one day, in preaching, his sentences became inextricably confused. In despair at his inability to find a way out, he at length cut the Gordian knot by exclaiming, "Brethren, I seem to have lost the track of my nominative case; but one thing I know, I'm bound for the Kingdom."

He was right. Though he had been in the church a good many years, he realized that the Kingdom was still future. In which he was wiser than a university president whom I knew, and who, by-the-way, was also a Christian minister, and who is quoted as saying: "The Christian church is the Kingdom of God on earth, viewed in its objective or institutional form, God's Kingdom among men is as old as human history!"

We thus see that one may be a successful university president, and even pass as a Christian minister, and yet not be very well acquainted with the Bible!

IV

Let us now return again to the historical thread of our subject.

The disciples have returned from Olivet, the day of Pentecost has come and gone, the Holy Spirit has fallen upon them, they are baptized into the body of which Christ is the Head, they have been formed into a church, and they have taken up the work of witnessing to Him as they were commanded.

At first they preach the gospel to the Jew only, and limit their ministry to Jerusalem. But a great persecution arises about Stephen, and they are all scattered abroad, except the apostles, and they go everywhere preaching the gospel.

Into Samaria and into Syria they go, and the Gentiles hear the word, believe, and are baptized.

By special revelation, Peter, contrary to his deepest convictions, is persuaded to preach the gospel to Cornelius and his household, the Roman centurion, of Caesarea, and a Gentile. And behold! the Holy Spirit fell on them as on the Jews at the beginning, as at Pentecost.

These innovatory and revolutionary acts stir the leaders of the church at Jerusalem to the very depths. They resent the introduction of the Gentile to the privileges of the gospel on the same footing as the Jew. It seems inharmonious with the teaching of the prophets. It can not be the mind of God.

Therefore a council is summoned at Jerusalem to consider it, whose record is found in Acts 15. James the brother of our Lord presides over the council, thus clearly demonstrating that Peter was not the primate at this time as some would have us believe. Peter is called upon however, to give his testimony about Cornelius; and then Paul and Barnabas declare, "what miracles and

wonders God had wrought among the Gentiles by them."

When suddenly, James calls for silence. The Holy Spirit is about to speak through him and to reveal the solution of the problem.

"Men, brethren," said he, "hearken unto me; Simeon (i. e. Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

"And to this agree the words of the prophets, as it is written:

"After this I will return, and will build again the tabernacle of David that is fallen down; and I will build again the ruins thereof, and I will set it up.

"That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things." (Acts 15: 13-18.)

Here then is the divine program, the divine inspired revelation of the characteristic of this age. It is different from any age preceding it, or to follow it. It is not the age of the Kingdom, but the age of the church. It is not the age of an ingathering, but the age of an outgathering. God is now visiting the Gentiles and taking out of them a people for His Name. Here one, and there another individual from among all peoples, and nations and tongues are hearing the gospel of redemption and are being moved by the Holy Spirit to embrace its promises, to lay hold of Christ by faith, and so to become baptized into that body of which He is the Head.

In other words Christ is now building up His church. It is not a question of the visible church. That is a multitudinous collection, not a gracious election. It is a question of a spiritually regenerated organism, for "he that is joined to the Lord is one spirit" (1 Cor. 6: 17).

And wonderful is the process by which Christ builds up His church. Paul reveals it to us in his letter to the Ephesians when he says: "Unto everyone of us is given grace according to the measure of the gift of Christ. And he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers."

For what purpose have these gifts been bestowed upon the body by its head? The answer is, "For the perfecting of the saints."

For what purpose are the saints perfected? The answer is, "For the work of the ministry," or unto ministering, "unto the edifying (building up) of the body of Christ." (Eph. 4: 7-12).

The saints are the builders of the church. They are those through whom God is now visiting "the Gentiles to take out of them a people for his name." What a motive for missions this is, and for evangelism at home and abroad!

But the saints need perfecting for this work, and they receive it through heaven-sent and heaven-equipped apostles, prophets, evangelists, pastors and teachers. Would to God that their number might be multiplied as one result of this Bible conference!

What a sad story it is of how men frequently get into office and dignity in the Christian church! But let us not be discouraged as though Christ were neglecting His body. He still continues to give all the ministers, and just the kind of ministers the church needs. And what is more, the true church recognizes these ministers and stands behind them, even when human hands have not been laid upon their heads or the hall-mark of ecclesiasticism added to their names. "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Matt. 9: 38).

V

But here is another wonder. This calling out and building up of the church is, after all, only a means to an end. The process, glorious as it is, has a finish. The church had an earthly beginning and it will have an earthly end. This work of ministering is only to be pursued, Paul tells us, "until we all come in (or attain unto) the unity of the faith and of the knowledge of the Son of God, unto a perfect (full grown) man, unto the measure of the stature of the fullness of Christ" (Eph. 4: 13).

Which means "not that each believer should become in himself a perfect copy of the original Christ, in all His fullness, but that the entire body, richly and variedly gifted, and wonderfully fashioned, should as a whole, attain unto the measure of the stature of the fullness of Christ" (Stroeter). The perfect, full grown man, which Paul has in mind in other words, is not you nor I as an individual, but that mystical man of whom he has been speaking throughout, and which is constituted of Christ as the Head and the whole blessed company of believers as the body.

There is a day coming when that man will be perfected, when the body of Christ will have been completed, when all the elect shall have been called out from among the Gentiles, and what then? Ah! then,

"The Lord himself shall descend from heaven, with a shout; with the voice of the archangel and with the trump of God;

"And the dead in Christ shall rise first;

"Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air.

"And so shall we ever be with the Lord.

"Wherefore comfort one another with these words." (1 Thess. 4:16-18.)

VI

We now approach that part of our subject in which is to be treated not the characteristic of this age which, as we have seen, is the outgathering of the church, but its predicted end.

Once more we lay hold of the historical thread of things and return to the council at Jerusalem. James is revealing by the Spirit that

"God at the first did visit the Gentiles to take out of them a people for his name. And to this

agree the words of the prophets, as it is written, After this I will return and I will build again the tabernacle of David which is fallen; and I will build again the ruins thereof and I will set it up."

This is the impending hour in the world's history seized upon by Charles Wesley, when he sang:

Lo, He comes, with clouds descending,
Once for favored sinners slain;
Thousand, thousand saints attending,
Swell the triumph of His train:
Hallelujah!

God appears on earth to reign!

Every eye shall now behold Him,
Robed in dreadful majesty;
Those who set at naught and sold Him,
Pierced and nailed Him to the tree,
Deeply wailing,
Shall the true Messiah see.

In other words, according to the inspired teaching of James, after the rapture or translation of the church, the next great event scheduled in the prophetic earth is the return of Christ to set up His Kingdom. It is then that He is revealed from heaven, as indicated by Paul in his second epistle to the Thessalonians, "with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (1:7,8).

Because James cites the Old Testament, and says, "To this agree the words of the prophets, etc.," some have argued that the Gentile outgathering and the setting up of the fallen tabernacle of David are one and the same thing. That the rearing of the tabernacle of David and the building of the Christian church are identical.

But such is not the case. To say nothing of its contradiction by the whole trend of prophetic teaching both in the Old and New Testaments, in the present instance the citation is from the closing chapter of Amos, which is clearly a prediction of Israel's literal restoration to her own land in a national capacity.

In the second place, the citation adds the words, not found in Amos, "After this I will return and will build again the tabernacle of David." This clearly shows that the latter will take place following the outgathering of the church, and connects it directly with the second coming of Christ.

In the third place, James does not say, "in this are fulfilled the words of the prophet," but "with this agree the words of the prophets." "Symphonize" is the Greek word used here. "With this symphonize the words of the prophets."

As A. J. Gordon beautifully expressed it, "It is but saying that the parts of the great oratorio of redemption perfectly accord, though

centuries lie between its different measures. To show how they accord, the Holy Spirit as in this instance, sounds all the octaves with a single sweep, and lets us listen to their grand unison."

VII

And now, what is that unison?

1. God is now, in this age, visiting the Gentiles to take out of them a people for his name. He is choosing His people out of the world. No universal redemption is His purpose now. That may follow but not in this church age. The vast proportion of the world still "lieth in the wicked one," and in comparison therewith, the church is but "a little flock."

And yet because the church is an election, it is necessarily not an end in itself but a means to an end. To borrow the figure of another, "it is Christ's great army, gathered out by a divine conscription from every kindred and people, that it may attend Him as He goes forth to His final conquest of the world." (See Rev. 19:11-16.)

2. After this He will return and build again the tabernacle, or set up the Kingdom promised to David. By His personal coming in glory after the translation of the church, the purification and restoration of Israel as a nation shall be brought about. "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26).

Here is an illustration of Simeon's prophecy of Christ as "a light to lighten the Gentiles and the glory of thy people Israel." The sun lightens the earth and draws up from it the water drops which form the clouds. But he is the glory of the heavens as their central and most illustrious orb. So Christ as a revelation to the nations exhibits Himself as the brightness of His Father's glory and the express image of His person, in order, as Dr. Gordon puts it, to win from the nations a chosen heritage. But he will be the supreme glory of His people Israel, when He at last shall be owned as their Messiah, and reign in the midst of them as their king.

3. All this is to the end "that the residue of men might seek after the Lord, and all the Gentiles on whom my name is called, saith the Lord, who doeth all these things." Thank God, the day is coming when His glory shall fill the earth. The knowledge of Him shall cover the earth as the waters cover the sea.

But everything in its own time and its own order. To the Jew first and also to the Gentile. When Israel is judged, and purified and restored to God in Christ, then the day of the world's blessing is at hand. It is thus the Psalmist sings: "God be merciful unto us, and bless us, and cause his face to shine upon us. That thy ways may be known upon earth, thy saving health among all nations" (Ps. 67).

Or to express it in the words of Paul, "If the

fall of them (the Jews) be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11: 12-15).

To quote Auberlen here: "A new life in the higher charismatic fulness of the Spirit shall extend from God's people (the Jews) to the other nations of the world, compared with which the previous life of the nations must be considered dead."

Oh, how I pity our postmillennial brethren who are denied this outlook. To them the end of the age appears identical with the end of the world. It closes up the only chance of the race. It terminates redemption for the world. The last judgment follows it, in their view, and the fixed eternal state. No wonder they have no love of His appearing, and seldom speak of it.

If they could only see it as the opening of the

triumphs of the age to come! If they could only see it as Peter did, a "season of refreshing from the presence of the Lord, and the time of the restoration of all things spoken by the prophets since the world began"! (Acts 3:19-21).

"Come, blessed Lord! Let every shore,
And answering island sing
The praises of Thy royal Name,
And own Thee as their King.

"Hope of our hearts, O Lord, appear,
Thou glorious Star of day;
Shine forth, and chase the dreary night,
With all our tears, away.

"No resting place we seek on earth,
No loveliness we see;
Our eye is on the royal crown,
Prepared for us—and Thee!"

—[Sir Edward Denny.

Life Lessons in Quatrains

By Adelaide Addison Pollard

I

"The Lord would speak with thee!" The call
was plain.

I heeded not—although I loved Him well—
Because my hands were filled with trifles vain.
And so He ceased to speak. The silence fell.

II

I longed to seize and hold a precious thought,
But humble duties claimed the shining hour.
Again it came—O recompense unsought!
When tasks were done, in radiance and power!

III

Remember Herod! Seek not fame on earth
If words of thine illumine life's dusty ways!
The God-breathed truth alone hath quick'ning
worth;
And His is all the glory, His the praise!

IV

God's "armor" with its helmet, sword, and
shield—

I could not prove it! Heavy was my heart,
Until its secret meaning stood revealed—
'Twas simply Christ Himself in every part!

V

He drew me gently with the cords of love
Through tender words of His that soothed
my grief.
Did some dark hand across the pages move?
Who took God's promise? Satan was the thief.

VI

"A voice from heaven which said, Thou art
My Son!"
Then mockingly the great deceiver's voice
Cried, "If Thou be God's Son!" O, doubting
one,
Wilt trust thy God or him? Come, make
thy choice.

VII

Amid the crowds that surge unceasingly,
I turned and saw beside me—wonder sweet!
A face I loved! O Christ, what will it be
When, turning, suddenly, Thy smile we meet!

Reminiscences of D. L. Moody

By Rev. Charles Inglis, London, England

A Talk at The Moody Bible Institute, Chicago

IT was my privilege first to meet Mr. Moody in 1867, in London. He was an unknown man, but the fellowship that started then continued till he passed into the presence of the King in December, 1899.

I never read those words about Stephen in the sixth chapter of the Acts, where it says, "He was a good man, full of faith and of the Holy Ghost," but I feel inclined to change the name from Stephen to Dwight L. Moody. I am so thankful that, like Stephen, he was a real man. It is said of Stephen "He was a good man." That was true of Moody. He was not a goody-goody man but a good man—please note the difference.

This morning, in the little while allotted to me, I want to point out some of the characteristics of Mr. Moody and to illustrate them by incidents which came under my own observation.

First, he was a very teachable man, willing to learn lessons from any one capable of teaching him. And that was true of the man who was made such a blessing to Mr. Moody. I refer to little Henry Moorehouse, a man who was very small and not very good looking, but one of the most marvelous men I ever knew in giving Bible readings. It was he, you remember, who preached seven or eight times on "God so loved the world," and then left it unexhausted.

What was the character of Henry Moorehouse before he was converted? One of the most expert pickpockets of Manchester. For months after he was saved he never went out without wearing thick gloves, for he said it was a part of his nature to pick pockets. He was of little education, never graduated from any seminary, and yet it was he who, under the blessing of God, was made such a blessing to D. L. Moody.

Secondly, Mr. Moody was a wise man. I mean by that he knew how to handle men and women. In one of the meetings in the Agricultural Hall, London, when there were three and twenty thousand present, I think it was Mr. Sankey who brought up an English nobleman and said to Mr. Moody, "Let me introduce to you Lord Camberdon," Mr. Moody looked at him from head to foot, I do not think he had ever seen a live lord before. "Glad to see you, Lord Camberdon," he said. "I have been watching those two old ladies down there. They have been trying to get a seat and haven't been able to. Here are two chairs. Will you carry them down to them." And because he was a noble man, he did it.

The first time I came to America I was preaching in Canada. Moody had written and tel-

egraphed me to come on to the great meetings here in Chicago on the South Side where Farwell's store now stands. I was so interested in my meetings there that I refused to come. I thought I had a will of my own. I got a third telegram, which read: "If you are not here by eight o'clock tomorrow night, I will tell ten thousand people that the reason you cannot come is because you haven't got a cent in your pocket book."

Well, I was anxious for my reputation and my character, too, and the result was that at eight o'clock the next evening I landed here in Chicago and he had his way.

Meeting Mr. Gladstone

He met, in one of our meetings in London, William E. Gladstone, the great statesman. The place was so crowded that he had to sit on the stairs of the platform, and afterwards he came up to Mr. Moody. "Mr. Moody," he said, "I wish I had your voice." Moody was ready, and said: "I wish I had your brains. We would get on splendidly together."

He was a wise man, for he knew how to deal with people even in an emergency. In those meetings, where Farwell's store now stands, we went down into the inquiry room one night. Hundreds were there, but his attention and mine were drawn to a person—I will not say a man—I believe you call them "dudes" in this country. He had his trousers turned up about half mast high; he was trying to raise some fluff on his upper lip; he wore a collar about three inches deep and a stove pipe hat. He was marching up and down the inquiry room, and his presence was intolerable.

Mr. Moody said to me, "Who is he?"

I said, "I do not know."

"Do you think he is anxious?"

"Apparently not."

"Well, we ought to get him out."

Moody walked up to him, and said, "Are you anxious?"

"Well," he said, "Mr. Moody, no, no; I don't think I am."

"Well," said Mr. Moody, "What are you here for? This place is for anxious people."

"I have been given to understand," he replied, "that you perform miracles in this after meeting."

Mr. Moody walked toward the door, taking the man with him and pressing him gently outside, said, "No. We don't perform miracles, but we cast out devils."

Yes, he was a wise man. He knew how to handle people.

We were having a campaign at Sheffield in

Yorkshire, England, and staying at the same hotel we went over at the close of afternoon's meeting to have supper.

We all ordered what we would, and I remember that Mr. Sankey had a great weakness for beef steak and fried onions, and the waiter brought in a dish. It certainly smelled very savory.

Mr. Sankey had got some on a fork and was just putting them into his mouth, when Mr. Moody said, "Sankey, do you expect to speak to anxious souls tonight?"

"Why, yes."

"Then put down those onions."

It was a trial for Sankey. "Well," he said, "I like my onions, but I like to lead souls to Jesus, so I guess the onions will have to go."

If anybody else but Moody had done that to either Sankey or myself, there probably would have been trouble, but he knew how to handle men.

Some of you will be rather startled by what I am going to mention as Mr. Moody's third characteristic, and you may not agree with me. He was an educated man.

You say: "Well, it all depends upon what you mean by education." Certainly! This morning I was looking up the definition of that word and I noticed that broadly speaking, it meant this: "One who is trained and one who is instructed." I would like to see the person in this audience who would say that Dwight L. Moody was not trained and instructed. He never graduated from any seat of learning, he never passed through a seminary, and his son said to me this summer in Northfield, that if he had, he would have been absolutely spoiled.

But he was a trained man! I know he could not always spell correctly. Well, some of us cannot do that, either. But you could always understand what D. L. Moody said.

He was not like a clergyman we had in England who studied books—and do not misunderstand me, you ought to study books—but a man or woman who studies books and not men, will be a disastrous failure. This man so studied books that on Sunday he was incomprehensible and during the week he was invisible to his congregation. I have not much use for a man like that!

Moody was trained in the school of affliction. When Josiah Henson, the hero of Uncle Tom's Cabin, was over in our country, the Archbishop of Canterbury asked him this question,—I think it was a very foolish one—"Mr. Henson, what university did you graduate from?" He looked up and said, "My lord, I graduated from the University of Adversity." That is a pretty good school to come through!

I once said to Mr. Moody, "Why is it you do not write to me oftener?"

He said, "Do you mean with my own hand?"

I said, "Yes."

"Spelling"? he said. "But Inglis," he added, "I am getting over the difficulty."

I said, "How are you getting over it?"

He said, "I am always sure of the first letter and the last, and anywhere between may be upstairs or downstairs."

Yes! he was an educated man. He loved education so much that hundreds of you are here to-day being educated!

Queen Alexandra in His Audience

Fourthly, he was a faithful man, he never trimmed; no matter who was present in his meetings, he always preached the same.

One day he and I sat behind the scenery in an opera house in the west of London, and, he had all the high brows—I believe you call them that—present in his meeting that afternoon. There were dukes and duchesses and lords and ladies of title as plentiful as blackberries in August; and, as we sat there Mr. Sankey came in.

Sankey did like to rub up against those people. He came in and said, "Moody, Queen Alexandra has just arrived."

Moody said, "I will be out in a few minutes," and for the first time in her life, royalty had to wait for an American.

I thought to myself, "What a difference between the two men. There is Sankey, all in a flutter, Moody takes it as a matter of course."

When we came out on the platform, I watched them. Mr. Moody rolled into his chair like an old New England farmer. Royalty, and dukes and duchesses, and noblemen and ladies of title did not affect him. There he stood with a tweed suit on, pockets on the hips, full of papers, and said, in his usual way, "Such and such a hymn. Let's all rise and sing it."

I looked up at the royal box. There was Queen Alexandra. One of her maids had no hymn book, and she handed hers to the maid and stood singing without one. Evidently she knew the hymns.

How do you suppose Moody preached that afternoon? He announced his text: "Whatever a man soweth that shall he also reap." And for one solid fifty minutes those people got the truth. It reached many a heart that day.

Moody began his after-meeting and scores of people were brought to a decision, but he never had time, either to be introduced or to shake hands with the Queen.

Some other people would have been like butterflies dancing around all the time. Not so with him! He never trimmed.

I know a professor—and you would know him by name, if I mentioned it, but I shall not,—Moody said to him one day, "Professor, they tell me that you are done with the atonement." He was a very dear friend of Moody's, but the latter said, "If that's true, listen! I am done with you." He was faithful.

Fifthly. He was an influential man. Why, there is not a Sunday that passes in the great

city of London but Moody's name is quoted or some saying that he uttered. You may not know this, that on his second visit to our country he had perhaps the most unparalleled success of his life. Today in London all the leading laymen, with some exceptions, that carry on Christian work, were brought to Christ through Dwight L. Moody; so that from the human standpoint unless Moody had visited London on that second campaign, we would never have had those men to carry on God's work today.

His influence was felt by all classes. There was no man in London that loved Dwight L. Moody more than Charles Haddon Spurgeon. On one occasion Moody was leaving London and he had not seen Mr. Spurgeon. He wrote to him and said, "I know that you never see any one on Saturday; it is your day for preparation. It is the only day I have to visit. A friend and myself would like to see you, but I presume you cannot break your rule."

He got back a postal the next day with these words on it: "Come, sinners, come. C. H. Spurgeon."

Now, on a Saturday, no other man on earth would have gone in to see Charles H. Spurgeon. I know a man who attempted to get in. He said to the secretary, "Don't tell him my name. Tell him I am the king's son. I would like to see him."

And Spurgeon sent this message back: "Tell him I am waiting on the King and I cannot see anybody."

Look at the men he gathered around him: Pierson, Sankey, MacNeil, Stebbins, Varley, Drummond, Morgan, Meyer! I once said to Mr. Moody when I was going out of his room—he asked me to do something—"How is it that I do things for you that I would not do for anybody else on earth?"

"Well," he said, "If you haven't found it out, Inglis, I will not tell you."

He Loved a Good Story

Sixthly. Let me say he was an intensely happy man. He loved good stories. Why, Mr. Moody's room used to be filled with preachers during the World's Fair. There they would be, telling stories, one against the other.

One evening we were eating ice cream and drinking root beer. A good brother came in,—a good man but a little sanctimonious,—and he said, "Mr. Moody, don't you think we ought to have some prayer tonight?"

"No," he said, "I do not. We have had seventy meetings today. We have been under a strain ever since eight o'clock this morning, and I think the Lord would have us do this. Inglis, you tell us a story." Of course, we always closed with prayer.

He was very fond of practical jokes. We were staying in a hotel in Liverpool. Mr. Sankey and he had gone home a little earlier than I. When I got into the room, I found they had one

of those electric lighters, one of those match saving devices. I had never seen one before, and they told me afterward that they had not either.

Mr. Moody said to me, "Inglis, what is that?"

I said, "That's a piece of tubing."

"Oh, is that all?"

"That's all," I said.

"Put your finger inside,"—and I did.

"What did you feel?"

"Nothing," I said.

He said, "Maybe you have not put your finger in far enough."

So I pressed my finger farther down, and evidently I must have turned on a button or some such thing, for the electricity ran up my arm and the piece of tubing dropped on the floor, and the two men stood laughing at me.

There was nothing of the sanctimonious about Moody. I remember one occasion in London. They were having tremendous crowds. When you think of a man preaching to sixty thousand people in one day! We have had nothing like it since the days of Moody, and I question whether we will ever have anything like it again. The crowds were so dense that the people would sit from the afternoon's meeting right through until the evening meeting, so as to secure a seat.

It was the fifth of November. Some of you English boys will know what that means—Bonfire day, and Mr. Moody said, "Now, then, if you want a seat tomorrow, the fifth of November bring along some crackers with you."

Of course, he meant what we call biscuits.

The people started to roar, and he turned around and said, "What are they all laughing for?"

"Why, you have told them to bring crackers tomorrow, and it's Fire Works Night, they'll blow the place up."

Mr. Moody shouted, "Bring biscuits, biscuits, not crackers, but biscuits."

Seventhly. He was a very humble man.

Everybody had left. All the preachers had gone with the exception of three of us. We were finishing up things at the close of the World's Fair. Mr. Moody and another man, (whose name I shall never mention because afterwards that man got baptized with the Holy Ghost) we three were alone in his room.

Mr. Moody said, "What kind of a meeting did you have, brother?"

"Oh," he said, "Not a great service. I didn't feel I should trouble the people with a concatenation of remarks."

Doesn't that sound beautiful? And then he was mean enough to turn to Mr. Moody and say, "I don't suppose you know the meaning of that word, do you?"

Oh, I just felt like the colored man, if grace could be suspended for about five minutes I would indoctrinate a little sanctified common sense into you, if I could.

"No," said Mr. Moody, "I don't know the meaning of it."

"Would you like me to tell you?"

"Yes," said Mr. Moody, very gently, "I am willing to learn from anybody."

When he told him the meaning of the word, Dwight L. Moody was the greatest man in my vision. I have seen him preach to five and twenty thousand people and hold them spellbound. I have seen hundreds of people swept into the Kingdom in a single meeting. But, D. L. Moody was never a greater man in my estimation than that night in that room, at the end of the World's Fair.

Nothing Mercenary about Him

He was unlike a good deal of the evangelism of the present day that is becoming so mercenary. Why, the first edition of their hymn book in London brought a royalty of \$35,000.

They said to Mr. Moody, "We are going to send you on a check."

He said, "Don't you send it on to me. I shall refuse to have anything to do with it."

Think of \$35,000 going begging!

Then, fortunately, one of the deacons of this old church happened to be in London, and he said, "Well, if he won't have it, we will, to complete the Moody Church."

That is the very building you are in today!

At the end of the great campaigns, the sale of the hymn books was enormous, and there was nearly a million of dollars royalty, but he

never took a dollar of it for his own pocket. It was his by right. But it was sent to Northfield to put up buildings for the boys and girls to be educated in.

Are you surprised I love a man like that? Are you surprised that he and Charles Haddon Spurgeon have had the greatest influence on my life? Would to God we were all like him.

And, then, lastly, he was a Spirit-filled man. I do not know how many of you students here know Auntie Cook. She is one of the three women that prayed for D. L. Moody. She is ninety years of age, and is still living in the city. She will soon be going home, I expect, but through the prayers of those women D. L. Moody became one of the successful men of God.

That is what we need. When I was over in London, a gentleman said to me, "I wish you would call on my son in Chicago."

"All right," I said.

Just as I was leaving, he said, "You won't forget?"

"You haven't given me his address yet," I said. "Have you any idea of the size of Chicago? It has millions of people in it."

"Oh," he said, "I won't need to give you my son's address. You can easily find him, he is an electrician and he lives in the power house in Chicago."

Students, live in the power house; and, if you do, God will use you in some measure as He used Dwight L. Moody.

An Endless Life

By Rev. James B. Ely, D. D.

An Address at the Moody Night Observed in Garrick Theatre, Philadelphia, February 4, 1917

DWIGHT L. MOODY, Born February 5, 1837
Born Again in a Boston Shoe Store, 1856
Died to Live Forever, December 22, 1899

SOME lives are as effective in the world today as when lived with us in the flesh. Their influence for good is often much wider. It may be said of every good life that is lived for God what Jesus said of Himself, "Greater works than these shall ye do because I go to the Father." There are certain limitations to every life in the flesh which are removed at death. The limitations are necessary for tangibility to those who have like limitations. The limitations must be removed for the sake of the larger work and the larger promise of the life of usefulness.

Forty-two years ago Mr. Moody, with his associate Mr. Sankey, held meetings in this city of brotherly love. His meetings were held in a tabernacle seating 13,000 people. It was located where Mr. John Wanamaker's thirteen story building now stands. The old building that stood there at that time is a lonely looking affair as

compared with the buildings today, an old freight depot three or four stories high as it appears.

This past week I have made inquiry around this city in stores and institutions and I am glad to report that there is scarcely a department store, an office building, a publishing house, a banking institution, or shop in which is not found someone or more of the Moody converts or those who received their spiritual impression chiefly from Mr. Moody some forty years ago.

During the past ten years our city has been visited and blessed by evangelistic campaigns. These all did good but I venture that all of them together have not left as many genuine converts as may be found in this city today as a result of Mr. Moody's work forty years ago. I believe the Christian world today would unite in saying, "Mr. Moody is the most striking, outstanding, illustration of the power of a single

human life that is lived on earth since the days of St. Paul."

Moody's Last Visit to Philadelphia

In the fall of 1899 Mr. Moody spoke in the Academy of Music at the close of the first summer tent campaign conducted by the Presbyterian Evangelistic Committee. He had visited Philadelphia in April of the same year and aroused interest in summer evangelism to the extent of inspiring the late Mr. John H. Converse with others to undertake the tent work and to eliminate collections from the services.

This work continued for six consecutive seasons with the leading preachers of the world and evangelists speaking. Besides meetings in nine or ten tents services were conducted on the piers, the plaza, in shops and factories and open squares. At noon time in the heat of August the large Witherspoon Hall has been packed to overflowing with converts and workers to tell their experiences. As a result of this inspiration the General Assembly's Evangelistic Committee was formed. The New York tent campaign was organized as a result of a gift of Mr. Converse to New York. This and much other similar work in existence today is directly traceable to D. L. Moody. The Lemon Hill work which started in 1902 in Fairmount Park, is also a part of this same inspiration. There has not been in Philadelphia and so far as I can learn in any part of this world an evangelistic campaign so sanely conducted, so far-reaching in results, so thoroughly missionary in character as the tent work between the years 1899 and 1906.

Moody and Modern Evangelism

All the commendable of modern methods of evangelism with the elimination of much that is not commendable were born in the heart and mind of Dwight L. Moody. I shall mention ten of them:

First, the tents. These were used in Philadelphia, Chicago, New York and Pittsburg, as the most adaptable means to the practical end of reaching the people in the summer season.

Second, the halls, the tabernacles, theaters with shop, street and open air meetings by which means the walls of formality were broken down.

Third, gospel music of the Sankey type was introduced as a mighty instrument in evangelism by Mr. Moody. Much of it has degenerated.

Fourth, the inquiry room and personal workers bands were inaugurated by him. It used to be thought that the minister was the only one fitted to do Christian work.

Fifth, the training and using of lay preachers to lead meetings, to speak, to conduct Sunday-schools, Y. M. C. A. meetings, etc.

Sixth, the use of the daily press as an avenue of reaching the people was introduced by Moody. Men used to feel the truth would get contaminated; but we have come to learn that the proof

that it is truth is found in the fact that it cannot be contaminated.

Seventh, the International Sunday-school Lesson having the prominent feature of all studying the same lesson at the same time was introduced by Moody in Chicago, and adopted by the International Committee in Newark in 1869.

Eighth, Moody was a great educator and more than any other man has preserved the original idea of an education, namely: "It should be made available to those who need it most and appreciate it and not to those who can pay most." This is the secret of the growth of Mt. Hermon Boys' School and Northfield Seminary, also of The Moody Bible Institute of Chicago.

Ninth, Moody made the ministers to see that their sacred office was not intended as a means of livelihood but as the world's mightiest instrument for the salvation of men and women of all classes. For this reason he became the founder of summer schools and conferences which are being attended every year now by thousands upon thousands of workers of every denomination.

Tenth, "Prayer is mightier than gunpowder" was a saying of Moody, and I venture the assertion that the standing armies of Europe and America today are not as effective as Moody's prayers. Moody's work in connection with the Civil War had as much to do with freeing our land from slavery as the statesmanship of the immortal Abraham Lincoln.

The Moody Type of Church

The Moody Tabernacle of Chicago is only a sample of the Moody type of church in the world. It was founded upon the principle and the text, "God so loved the world." It is truly a people's church with a people's preacher and conducted for the people's good. It gives the best to the neediest and trains all to be not hearers only but doers. It is a church that has no time for trifles, but week day and Sunday sticks to its one job namely, reaching the lost. Its present pastor, Paul Rader, is a man who hung on to Mr. Moody's coat tail when a mere boy, and thus got to hear him preach in Denver, and was afterwards converted in New York City.

Moody Conferences

The principle of co-operation being better than competition owes its birth to Moody more than to any modern man. This affects industry, education, social and religious life. Thirty years ago Moody inaugurated the conference idea and the summer conventions such as are now dotted all over the Christian world. Would that I could express my debt of gratitude to Mr. Moody for the conference of 1896. It was in August. It preceded my journey to India with wife and child. It led me to see that the will of God is far more important than the work of God or the work of God on any one particular

spot on the earth's surface. He has made a new world for many a man and by the grace of God has made a new man for the old world out of many a human being.

The Moody Type of Gospel

Fresh from the heart and lips of Mr. Moody the gospel was given its original meaning, namely, "Good news."

No one heard Moody ever speak on anything without rendering a verdict, "That's true." The poor saw new hope; the rich understood that there were better things than dollars; the dying saw life; the wicked saw love; the mourning saw comfort; and the happy understood the trifling character of mere worldly pleasure. The drunkard saw that the body was to be the temple of the Holy Ghost; the sober and indifferent saw they were to be filled with the Holy Spirit; the ignorant man grasped his Bible and began to spell out the way to heaven; the learned man fell with his books at the foot of the Cross and learned that "the gift of God is eternal life," the lazy man began to move his feet and hands more quickly in noble tasks; the doubter instantly saw decision must be made and to doubt is to be damned; the timid became courageous, Daniels for God; the back-slider and the careless reversed their course; the hopeless and despairing on the verge of eternity turned like the thief on the cross, "Remember me"; the miser snatched his key to open his locked coffers for the good of the world; the athlete learned that

clean joy glorified God; music lovers saw and caught the key note from Gabriel's tuning fork; mothers gladly consecrated their children to the service of the world; fathers opened their Bibles and with prayer took their rightful place at the table and the family altar.

For the giving of hope to the human heart, the turning of the love-springs of the human life towards the high and holy objects, thus redeeming them from lust and greed; the straightening out of crooked lives; the setting before the whole world a common goal; and the pushing the foundations of reasonable assurance underneath the feet of individuals, communities and nations; the using aright of the things of the world and not abusing them; the opening up of everlasting doors to an eternal world and the welcoming of all classes, conditions and religions and actually getting them to enter.

I firmly believe that D. L. Moody stood first as a practical minister, a Godly layman; a Christian citizen and a statesman of the present and eternal world. In our generation no more consecrated feet have trod the soil of free America and no man's heart has beat with a holier love nor have any servant's hands served more humbly than his. His entrance into glory makes heaven nearer; his life makes earth happier; his type of power makes the Kingdom of God on earth a practical reality, hence the Christian world does well again and again to thank God for Dwight L. Moody.

May Christians Use Tobacco?

By Rev. John K. Reed

BEFORE deciding any important question we ought to study it from various angles of vision. Some branches of the Christian church, small denominations or sects, forbid the use of tobacco by their members. Any organization has the right to do this if it so desire. But if persons unite with a denomination having such a restriction, they should obey the law without murmuring. There is no compulsion of religious belief in this country, except as a man places himself under an obligation by his own free choice.

Whether it is right for Christians to use tobacco, should be decided by conscience enlightened by reason and the Word of God. The book of Proverbs says: "He that answereth a matter before he heareth it, it is folly and shame unto him." Now let us discuss the tobacco habit, for its use is a habit, with calm and unbiased reasoning.

The Taste Unnatural

Few persons are born with a natural taste for tobacco, and if any have such desire, it is probably inherited. The fact that the first taste of this weed nearly always produces nausea or sickness is proof that its use is unnatural.

It is an acquired habit. It is not according to nature for a man to work his jaws from morning till night, as many tobacco-chewers do. The same can be said of the constant chewing of gum. It is not a pleasing spectacle, and besides it is injurious to health.

For a person to turn himself into a smoke stack, as men do when puffing at a pipe or cigar, is also unnatural. Some men have one or the other in their mouths nearly all the time when awake, except while eating their meals. Suppose a child were born with a growth hanging from one side of its mouth like a cigar or pipe. Would not the parents be horrified, and would not they spend any amount of money to have so unsightly a thing removed? But men, often otherwise handsome and well dressed, will walk about in the street, and mingle in good society, with an ugly object hanging from the mouth as though a product of nature. Why not pay a skilled surgeon to remove it? Man's condition is not improved by an unnatural habit or appearance.

The Expense Wasteful

The money spent for tobacco by each individual in a nation may not be much; but the sum

total may amount to hundreds of millions. The people of the United States spend annually for this luxury more than \$800,000,000, probably not less than \$1,000,000,000. This is a fearful waste of money. How much of it can be charged up to professing Christians we do not know; but it is no small amount. The money yearly wasted for tobacco in this country will pay the foreign missionary budget of all the churches, at the present rate, for thirty years. It would build 300,000 fair, comfortable dwelling houses each year. When a boy, I heard a man say that he spent yearly for tobacco enough money to purchase two good suits of clothes. This made a lasting impression upon me. Some church members, who grumble at synodical apportionment, spend more to indulge this wasteful luxury than for the support of the Lord's work. Is it right in such cases for a Christian to use tobacco? In the day of judgment we must give an account of how we make use of our money as well as all our other gifts from the hand of God.

The Habit Uncleanly

Men are not all alike filthy in the use of tobacco. But neither smoking nor chewing adds anything to a person's cleanliness. Christianity teaches us to be clean both in body and mind. When St. Paul says to the Corinthians: "Let us cleanse ourselves from all filthiness of the flesh and spirit," he is not using figurative language only. The chewing of tobacco is especially a dirty habit. The unclean lips, foul chin or beard, and soiled shirt of a careless tobacco-chewer belongs only to a filthy habit. Snuff-dipping and a foul-smelling old pipe are likewise opposed to cleanliness.

The expectorating habit of tobacco-chewers is one of the most filthy things in American society. The nasty cuspidor that is seen in many offices, barber shops, railway stations and not a few homes, is a disgrace to twentieth century civilization. Here is where the smoker comes in for his share of a filthy habit; for cigar stumps are often a part of the filth found in the cuspidor. This is a more euphonious name than that of spittoon, but its associations are just as low. Should Christians cultivate habits that are filthy? And here the example and teaching of the minister of the gospel have an important part.

The Effect Offensive

The smell and filth of tobacco are offensive to many people. Most well-bred persons will ask permission to smoke in the presence of their friends, especially of ladies. This is commendable; but many users of the weed are not well-bred in this respect. In every public place where it is not prohibited, they will puff smoke into people's faces, and befoul floors and walks with filthy expectorations. The majority of tobacco users seem to have little regard for the rights

of others. Many of them act as though men have an inherent right to smoke and chew, polluting air and earth to satisfy a depraved taste. This may be mere thoughtlessness on the part of many, yet it shows the demoralizing effect of using a filthy weed. Men, who are polite in other things, seem to lose all sense of good manners in the use of tobacco.

Many tobacco users become slaves to a habit, a purely carnal habit, that of satisfying an unnatural taste. This does not elevate mankind. That which robs men of good manners, blunts them in their regard for the rights of others, and makes them slaves to sensual appetites, can only be demoralizing.

The Example Demoralizing

One of the worst accusations against tobacco is, that when used immoderately by boys and young men, it is ruinous to their minds and bodies. The cigaret fiend, becomes a physical and moral wreck. The pallid face, lusterless eyes and yellow finger-tips of excessive cigaret smokers are marks of a degenerate. Why do boys use tobacco? In most cases because they think it manly. If all the men in America would quit chewing and smoking to-day, nine-tenths of the boys would cease using tobacco to-morrow. The habit is contagious, and youth in most things follow the example of their elders. Here then is one of the most harmful effects of the tobacco habit. The use of that which defiles the body and causes harm to others, especially to the young, can not be right.

Let each person settle this question for himself. If he can use tobacco to the glory of God, without harming or offending others, let him do so. A man who justifies this habit under the plea of Christian liberty, is employing Scripture to shield a perverted taste that ministers to his self-indulgence. Judge for yourselves whether it is lawful for a Christian to use tobacco. But, as Paul asks, is it expedient? It is an unnatural, a wasteful, a filthy, a demoralizing, a harmful habit. It can not be said that tobacco ministers to the highest standard of a Christian life.

ORTHODOXY DEMANDED

Mr. James Stokes, by his will, gave the bulk of his estate, over \$2,000,000, to the James Stokes Society to carry on work for young men in Petrograd, Rome and Paris. A paragraph reads: "I desire that the work for which the fund is hereby created shall be consecrated and used to and for the furtherance of the Christian doctrines of the complete atonement for sin through the blood of Jesus Christ once offered, and that secretaries and teachers may be selected who are sound in the faith, believing in the divine inspiration and authority of the Scriptures, the trinity, and the deity of Christ."

Mrs. Sarah B. Capron

An Appreciation, by Miss Emily S. Strong

IT SEEMED truly of God that just as Mr. Moody was about to open the doors of the Bible Institute, there should have returned from India, still in her full prime, after a long and fruitful missionary career, the woman who was to mold to a remarkable degree the early years of this great Institution. Certainly its founder never was more wisely led than in calling Mrs. Capron to take charge of the Women's Department in the Fall of 1889.

When he presented the work to her, she said, "Mr. Moody, I am too old to take this great responsibility." His reply, so characteristic, was, "If you only sit in a rocking chair, and give the students the benefit of your ripe Christian experience, I shall be perfectly satisfied." But rocking chairs had never appealed to this woman, accustomed for years to a life of manifold activities. She took hold of the work with the same vigor and resourcefulness which had characterized her thirty years in India, and was able to say, when she retired nearly five years later, "I have never been obliged to take a single meal in my room."

Just as the entire Institute must always bear the impress of its noble founder, so there will ever linger in the Women's Department the memory and influence of the high ideals, the noble standards, and the deep spiritual aims of its first superintendent.

Had one of her household been asked the outstanding impression made by Mrs. Capron's personality the answer might well have been, her natural dignity of character. No one would lightly take an unwarranted liberty with her. One who loved her dearly often called her "Queen Victoria," yet, underneath this outward reserve there were deep wells of motherly tenderness, at which many in trouble or need drank, and to which they came again and again.

She was born to rule, yet to rule wisely and well. No detail of the household management was too small to win her thought, and careful

supervision. "Look out for the circumference," she often remarked, "and the center will care for itself." Said Dr. Moorehead to Pastor Stoeker of Berlin, as they left the Women's Department after conducting morning prayers during the World's Fair year, "She is a General." The other replied, "A Major-General!"

A friend who had known Mrs. Capron for many years once wrote, "She is not only good

but great," and this greatness was especially shown in an unusual wisdom, which is so much more than mere knowledge. "Counsel is mine and sound wisdom," she might, but never would, have said of herself. It was this characteristic which made her so valued as a member of the Executive Committee of the Women's Board of the A. B. C. F. M. long after her years of activity were past.

She had the rare faculty of seeing all sides of a perplexing question, and her clear vision usually carried her to an unerring and right conclusion. There are those living to-day, whose whole lives have been profoundly influenced by thoughts expressed, and principles laid down by her, which have lived in their memories, and have been guiding stars in their lives.

The chance visitor at the Institute was probably chiefly impressed with her rare gift in making the Book of Books breathe with a new life. The old familiar stories became vivid and glowing as never before when told by her Spirit guided tongue. "How ashamed we would be," she would say, "if we should meet the prophet Micah on the heavenly streets, and not know who he was, or what he had done on earth." Who of the students of 1890-1894, will ever forget those matchless expositions of the life of Moses or of Peter! There are many passages which to them must ever be associated with her, because of the deep solemnity with which she read, or uttered them.

One can well understand the story of an out-cast woman in India who sat among a crowd of



Mrs. Sarah B. Capron

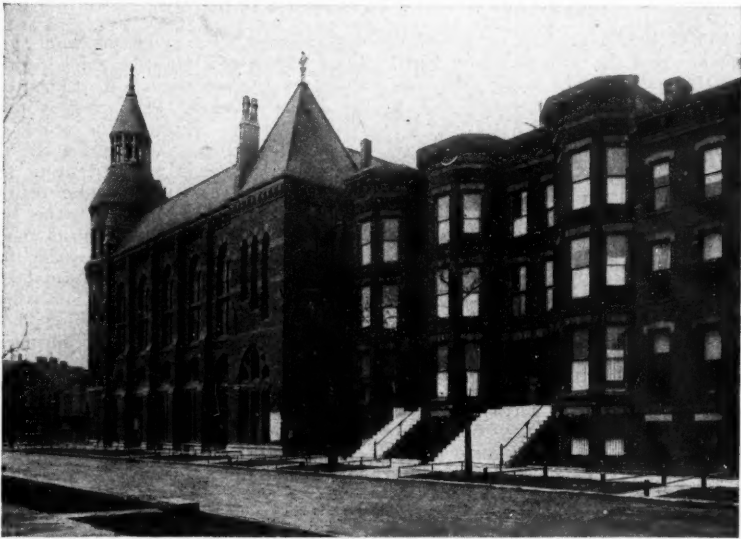
women listening as this godly woman opened up to them a New Testament story. "Who is she talking about?" asked the woman in a loud whisper to one near her. "Of the Lord Jesus," was the reply. "Oh," said the other, "I thought it was of someone she knew." Yes, she did know Him, and made Him real to those gathered about her. Her word, like Paul's, came "in demonstration of the Spirit and of power," and therefore her fruit in the hearts of others remained, transforming and beautifying many a life.

"We are constantly multiplying ourselves in those about us," she would say, "therefore how important that our life should be lived in the power of the Holy Ghost." It was this walk in the Spirit which made her "a wise reprover up-

after being present at his family prayers, "At last we have found the hiding of his power," so those most closely associated with Mrs. Capron realized that her closet was the explanation of much fruit in service.

It was her habit after retiring, or when wakeful at night to pass in thought from room to room praying specifically for each individual student, according to their special need as she knew them. Of one whose character was marvellously changed under her influence, she remarked, "She is the child of my prayers and my tears."

Mrs. Capron's long experience with her Bible women in India made her admirably fitted to lay the foundation of the house visitation work, which had such a large part in the training of the students for years.



Moody Church and "232" La Salle Ave.—Women's Department When Mrs. Capron Was Superintendent

on the obedient ear." No desire to be loved, or to save herself pain, made her unfaithful in reproofs when necessary. They were the wounds of a friend for which many thank God today.

She had, as well, that too rare characteristic of being able to draw out all that was best in those she sought to help. One felt that she was not dwelling on their faults and failures, but on the splendid possibilities of each life, and that she was eagerly looking for the fruit which she knew the Spirit could bring forth, if opportunity were only given Him.

Such gifts can hardly ripen except in soil watered by much prayer, and it was only necessary to hear Mrs. Capron pray in public to be convinced that her whole life must be saturated with prayer. As one said concerning Spurgeon,

To carry Christ into every home was the high ideal she pressed upon each worker, and then, how wise the counsel! how gentle the criticism! how comforting the word of encouragement given to each as they returned to rehearse to her what they had done, in the dear front room of "232"!

Many families thus touched by the students came to her famous Mother's Meeting, and to her Bible class in the Moody Church, and later into church membership and service. Her ministry there is still fragrant.

It is much to be regretted that this rare woman never wrote her autobiography. She was once prevailed upon to speak for three successive Saturday evenings on her life in India, and it was a never-to-be-forgotten experience to those who listened.

After resigning from the office of Superintendent of the Women at the Institute, she had for years a remarkable Bible class at the Old South Church, in Boston. Many women of means were among its members, and they loved to contribute yearly to the work in India, which was ever on her heart. "When the roll is called up yonder," she would say, laughingly, "I shall take my place with India."

In all the infirmities of her later years, which she bore with unexampled patience, her mind retained unusual vigor, and many of her "chillens," as she loved to call them, would manage to get to her side from time to time, if only for a few hours. Far away on the foreign field there

are many to-day, who will sorely miss her letters and her prayers.

When the last illness stole upon her, producing shortness of breath, she wrote to a friend, "This is only another milestone on my lighted and appointed pathway."

After her spirit had taken its peaceful flight, one well said of her, "She knew the celestial ways, and will be much at home in Heaven."

Charles Kingsley was once asked the reason for his success in life. "I had a friend," was his reply. So not a few now living would attribute any value in their lives or any fruit in their service, to the fact that they too, had a friend, and that friend was Mrs. S. B. Capron.

What Is Bolshevism?

From an Editorial in "The Chicago Daily News"

WHATEVER the original or technical definition of the term may have been, bolshevism signifies today the following set of doctrines:

1. Socialism as taught by Marx in his "Capital" and "Communist Manifesto" is proclaimed the sovereign cure for all social and economic ills. Hence, a socialist republic should be established at once, advantage being taken of the historic opportunity created by the collapse of the European autocracies and military castes. Nationalism is to be superseded by so-called internationalism, the fraternization of the proletariat of all nations.

2. Marxian socialism prescribes seizure and nationalization of all private capital—all the means of production. Land, mines, factories, stores, warehouses, shipping, public utilities, therefore, are to be taken over by the socialist state without compensation. Not that socialism excludes the idea of compensation; for under certain conditions even Marxians are willing to pay for private property in order to escape violence and disorder. But at a time of upheaval and revolution, the bolshevist leaders contend, compensation is unnecessary and sentimental. They scorn "bourgeois morality."

3. If the upper and middle classes offer resistance to expropriation or to the socialist republic, bolsheviks hold, they are to be treated as counter-revolutionists, enemies of the new social order. They are therefore entitled to no consideration. They must submit unconditionally or perish. Revolutionary leaders have no right to display weakness and sentimentality. Terror is held to be as justifiable against recalcitrant capitalists and the bourgeoisie as against tyrannical czars.

4. Whether or not the so-called bourgeoisie and aristocrats resist the efforts of the socialist leaders to establish their Marxian republic, for the time being and for an indefinite period to come they must be excluded from power and

disfranchised. The transition from the present order to the new must be guided and effected solely by the proletariat—in reality, of course, by a few masterful and arrogant nonworkers who profess to represent the proletariat—and no mere bourgeois or aristocrat must be suffered to have a voice in government or legislation during the entire critical period of readjustment. In short, the dictatorship of the proletariat must supersede the dictatorship of the autocrat or the military despot. Opposition to such a proletarian dictatorship is punishable as treason to the socialist republic. Some time in the distant future the expropriated bourgeoisie may be readmitted into the social union.

The foregoing points sum up bolshevism. The sentimentalists who apologize for the Lenins and Liebknechts by pleading that, after all, they are idealists and noble dreamers, forget, or do not care to know, that they are also ruthless advocates of "mass terror" and merciless suppression of all civil and political rights, the rights of free speech and free assembly not excepted, and that they repudiate and abhor genuinely democratic and free government.

Why has Lenin been able to intrench himself in power while teaching such doctrines as these? Because he has fed the land hunger of the peasants, who are in the overwhelming majority. They have seized and parceled out the great estates of Russia. They know nothing about Marxian socialism, but they uphold Lenin because they intend to keep the land which Lenin permits them to hold.

A PRAYER

Axel H. Miller

O, let me live and walk with Thee
My heavenly Father, I am Thine.
I know, and feel, in heart and mind
My striving thoughts and stronger will
Cannot be happy, cannot be still,
Without Thy Thoughts, Thy Love, Thy Will.

Muskogee, Okla., a Bible Study City

By Rev. J. H. Ralston, D. D., Secretary of the Correspondence Department, Moody Bible Institute of Chicago

A CHALLENGE might well be made that the city named in the title is the greatest Bible study city in the United States. If the challenge were without proper support, the fact remains that that city is certainly very unique in Bible study of a most systematic and intense character.

Some years ago, Mrs. O. T. Graham, of the First Baptist Church, interested a number of Christian women of her own church, and some in neighboring churches, in the study of the Bible, using for a text book the Scofield Bible Correspondence Course. It was not very long until the benefits of that study were so apparent in the church named that the pastor of the First Presbyterian Church asked one of his most active Christian women, Mrs. Gamble, to organize a class in that church. This was done, and besides, Mrs. Gamble organized a class of some thirty or forty female employees of the United States government building. The pastor of the Third Presbyterian Church, the Rev. Shiffler, seeing the benefit that the churches engaged in that work had received, organized a class in his own church. Later a class was organized in the First M. E. Church, and a second class was organized in the First Baptist

Church. Another class connected with the First Baptist is doing work in the Scofield Course in that city.

Through the years, since the first organization, the work has been carried forward with special interest. Many of the women in that city soon learned that the study of the Word of God systematically and consecutively, with a special purpose to rightly divide the word of truth, was as interesting as the functions of social life, as generally understood; the consequence being that it was noticeable that many of the leading women of the city, women of high social standing, birth and education, were giving themselves to Bible study. A pastor of that city told the writer that the work had revolutionized the social and the religious life of Muskogee.

At the time of the organization of the first class, the Moody Bible Institute was not giving special attention to correspondence work, but after the classes knew of the interest taken by the Institute in such work they at once became affiliated with it, sending in composite examinations, the result being that about half of the first large class of sixty women entirely completed the course. On November 17, 1918, the Rev. P. B. Fitzwater, registrar of The Moody Bible



The Graduating Scofield Bible Class, November 18, 1918, Mrs. O. T. Graham, Teacher, Muskogee, Okla.

Institute faculty, visited Muskogee and conferred the certificates of the Institute on twenty-eight women, who are presented in the picture appearing herewith. At that time the class showed their appreciation of the long and faithful service of Mrs. Graham, by presenting her with a beautiful silver cup.

It is sometimes thought that women who would give themselves to intense Bible study were those who had been disappointed in life's experience, or were living apart from their fellow women, or who had in some way outlived the age and circumstances of life that apply to well-to-do and wide-awake women of the twentieth century; but a glance at the picture will dissipate such a conception. These women were leaders in their churches, were of the best families of the city, and all of them were conspicuous in the social life of the city; but for years, for the large part of each year, they met weekly in order to study the Word of God, and finally brought the

study to a successful conclusion.

When this class had completed that work it immediately applied to the Institute for further Bible study, and classes have already been organized in Synthetic Bible Study and the Chapter Summary Courses offered by the Institute. This shows that if people give themselves to real Bible study they will find it a delight, and this cup of delight has no bitter dregs at the bottom.

The Moody Bible Institute came to the attention of those women just at the time they needed something constructive and helped them over a difficult point. Classes in many cities and communities of the country are now pursuing the same kind of study, and the Institute stands ready to offer its good offices to other classes that may be organized for the same purpose. The failure to successfully pursue systematic Bible Class Study with a definite goal in view cannot any longer be charged to the lack of opportunity for help in doing so.

The Chicago Hebrew Mission

By Rev. R. M. Russell, D. D.

FRIENDS of the Chicago Hebrew Mission will be interested in recent changes in its organization. This mission has been faithfully laboring among the Jewish people for the past thirty-one years in its endeavor to give them the gospel. For the most of that time the work has been done under the faithful and efficient supervision of Mrs. T. C. Rounds, the superintendent. For the past two years the Rev. William R. McCarrell has acted as associate superintendent, bearing many of the burdens of administration in connection with his duties as pastor of the Morton Park Congregational Church. The increased responsibilities of congregational work rendered the continuation of Mr. McCarrell's services impracticable, while the growing work of the mission demanded the full time of a worker in the field. At the request of Mrs. Rounds at the last meeting of the board, her relation to the mission was changed from that of Superintendent to that of "Honorary Superintendent, Treasurer, and Editor of the Jewish Era," thus relieving her of administrative burdens, yet retaining for the mission a continuation of her work as counsellor, treasurer and editor of its literature. At the same meeting the Rev. Nor-

man H. Camp, the lawyer evangelist and Bible teacher of Chicago, accepted the invitation of the board to become superintendent, and has already begun his work, having charge of the mission in its five centers with a corps of twenty or more workers.

In addition to the preaching of the gospel in its mission halls, night classes are held for the teaching of English; meetings are conducted for mothers and for boys and girls, and in the summer time open air services are held from the gospel automobile in the different Jewish sections of Chicago.

Through the distribution of Bibles, Testaments and tracts in Yiddish and English, the mission is ministering to the Jews throughout the world, but especially to those in the United States and Canada. A number of Bible conferences will be conducted by Mr. Camp and his associates this year in Chicago and other cities in the interest of the Jewish people.

Any interested persons desiring literature for distribution can obtain it by writing the Chicago Hebrew Mission, 1505 S. Sawyer Avenue, Chicago.

"Pray for the peace of Jerusalem. They shall prosper that love thee."



Mrs. T. C. Rounds



Rev. N. H. Camp



Rev. Wm. McCarrell

BIBLE CONFERENCE

at

THE MOODY BIBLE INSTITUTE OF CHICAGO

FEBRUARY 3-7, 1919

General Topic:

WORLD EVANGELISM AND VITAL CHRISTIANITY
AFTER THE WAR

PERSONNEL OF THE PROGRAM

Christian Fundamentals

Rev. Joseph Kyle, D. D., LL. D., President Xenia Theological Seminary.

Rev. Robert McWatty Russell, D.D., LL.D., Moody Bible Institute.

Bible Exposition

The Dean and Members of the Faculty of the Institute.

Prayer and the Deeper Spiritual Life

Rev. Henry W. Frost, Home Director, China Inland Mission.

Evangelism and Inspirational Addresses

Rev. J. C. Masee, D.D., First Baptist Church, Dayton, O.

Pastor Paul Rader, Moody Tabernacle, Chicago.

Evangelist Henry Ostrom, D.D., Extension Department of the Institute.

Rev. Parley E. Zartmann, D.D., Secretary of the Interdenominational Association of Evangelists.

Work in Heathen Lands

Rev. Samuel M. Zwemer, D.D., F.R.G.S., Cairo Egypt, representing the Board of Missions of the Reformed Church of America.

Rev. E. J. Pace, Acting Director of the Missionary Course of the Institute.

City Rescue and Jewish Missions

Experienced Workers from Various Cities.

Church Efficiency and Stewardship

Rev. E. M. Poteat, D.D., ex-President of Furman (Baptist) College, South Carolina.

Rev. Otis G. Dale, D.D., Superintendent of Men of the Institute, formerly Director of Religious Education and Finance, Immanuel Presbyterian Church, Los Angeles, Cal.

Denominational Press

Rev. D. S. Kennedy, D.D., Editor, "The Presbyterian," Philadelphia, Pa.

Rev. Ernest S. Wareing, Editor, "Western Christian Advocate," Cincinnati, O.

Bible Institutes in Co-operative Work

Papers by Rev. John McNicol, B.D., Principal Toronto Bible School, and

Rev. E. A. Wollam, Executive Secretary, Cleveland Bible Institute.

Discussion by

Rev. Wm. B. Riley, D.D., Minneapolis.

Rev. Wm. L. Pettingill, Philadelphia.

Rev. Jno. A. Davis, Binghamton.

Mr. Don O. Shelton, New York.

(At the time of printing this program it was not known definitely whether Dr. R. A. Torrey, of Los Angeles, could be present.)

Gospel Music

Under the direction of the Faculty of the Music Course of the Institute.

SPECIAL NOTE

The sessions of the Conference will commence on Monday evening, February 3, at 7:30, with a praise meeting and inspirational addresses.

Thereafter three sessions will be held each day, at 9:00, 2:30 and 7:30.

One hour each day will be devoted to prayer and the deeper spiritual life.

One hour to Bible exposition.

One hour to praise and personal experience and testimony.

Tuesday will be Christian fundamentals day.

Wednesday will be alumni day, and for consideration of co-operation among, and a forward movement by Bible Institutes.

Thursday will be given to Church Efficiency and Work in Heathen Lands.

Friday will be given to Rescue Missions and Evangelism.

The above may be changed by circumstances, but so far as possible the program will be carried out as thus announced.

Other speakers have been invited whose names and topics will be published in the conference program.

A report of the conference will be published in the March number of "The Christian Workers Magazine." Order extra copies early for your friends. 15 cents a copy.

Young People's Society Topics

John C. Page

February 2

The Best Things in Christian Endeavor Titus 2: 11-14

There are many good things in Christian Endeavor. What are the best? Let us seek for an answer in the Scripture Lesson. Titus 2: 12 tells us how we should *live*. Verse 13 gives us the direction in which we should *look*, while chapter 3 and verse 8 speaks plainly concerning the necessity of Christian activity or "good works," *labor* for the Lord. Reducing this to brief and simple terms we have in three words our answer to the question—"What are the best things in Christian Endeavor?" The three words are *living, looking, laboring*.

First then comes the matter of *living*. "We should live soberly, righteously and godly in this present world." The grace that saves us, also teaches us how to live. It not only gives directions but disposition. We are justified freely by His grace through the redemption that is in Christ Jesus. The justified soul is also renewed by the grace of God. Thus the grace of God bringeth a full salvation and then instructs us how to live. Right living is the first requirement in all our Christian Young People's Societies. The very name of "Christian" necessitates this. A Christian is one who is in Christ—a branch of "the true vine," a partaker of the divine nature. "Denying ungodliness and worldly lusts," such as one must live "soberly, righteously, and godly, in this present world."

Now the same Scripture that instructs us how to live also teaches us where to look and what to expect. Do not stop with verse 12—the Holy Spirit does not stop there. You had better go on with Him. "How can two walk together unless they be agreed?" Can you ask the Lord to lead you and then refuse to follow? Give to holy living its proper place, but keep in mind the great incentive, the glorious prospect, "that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

Our third word is *labor*. "These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

Our young people's organizations stand pre-eminently for good works. They outline a program of things to be done, and bind individual Christians together in a fellowship of service. It is not all deeds; doctrine and devotion must have their proper emphasis, yet the desire to do good, to labor for the Lord is uppermost.

The three dominant ideas of this Scripture

Lesson may well underlie our conceptions of the best in our young people's Christian organizations of every name—*living* for Him; *looking* to Him; *laboring* for Him.

February 9

I Will and What Will I? Hebrews 10: 5-9; 19-5

Read the Scripture verses carefully.

"Lo, I come to do thy will, O God." This was the attitude and the utterance of the only begotten Son when He came into our world. To that will He was obedient, even unto death. By the doing of that will, we are sanctified through the offering of the body of Jesus Christ once for all. By His death He severed us from the old vine, by His resurrection He brought in a new vine, "The true vine," of which believers in Him are branches. Unless we see this simple and fundamental truth, we shall never be properly adjusted to the sources of spiritual life and power. "I will," may be simply the assertion of self, whereas the greatest lesson in Christian experience is the denial of self. The Cross is intended to cross out the "I," in order that the Christ life might take the place of the self life. We are sanctified (separated) through the offering of the body of Jesus Christ (v. 10). Now read verse 14, "By one offering he hath perfected forever them that are sanctified"; them that are in Him, crucified with Him, buried with Him, raised with Him, and seated with Him. "One when He died, one when He rose, one when He triumphed over His foes, one when in Heaven He took His seat and Heaven rejoiced o'er hell's defeat." Entering into this glorious truth by faith, we can readily proceed to the remaining part of the topic—"What will I?" Verses 22-25 supply the answer. Having such an inheritance as indicated in verses 19-21, entrance into the holiest by the blood of Jesus which nullifies sin and reconciles to God, and "having an high priest" who lives in the power of an endless life, "What will I?" I will draw near in the exercise of faith, I will hold fast in the power of hope and I will consider others in the spirit of love.

Through the operation of these forces,—faith, hope, and love, everything becomes possible. As a result of their operation in human hearts great decisions are made. "What will I?" I will look out upon the fields that are white unto harvest. If I cannot possibly go, I will give that some others may go, I will pray that laborers may be thrust forth and I will hold myself in readiness to sacrifice and serve, in the work of the church at home. I will study

my Bible, so that I may the better know the mind of God my Father, and I will seek the fullness of the Holy Spirit in order to render effective service.

All of this is the disposition, desire and determination of those who are properly adjusted to the sources of spiritual power—and the “one offering” that He made and the great High Priest that He is.

February 16 Our Relation to God—Trusting Psalm 91: 1-16

“Trust in the Lord with all thine heart and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.” Here in simple terms the life of trust is described. Instead of leaning on ourselves we lean on the Lord.

The word “faith” comes from a word meaning “to prop” or “to stay.” It is to stay oneself upon another for support and security. It implies confidence in that other and the committal of all to Him. This presupposes knowledge of the One in whom we put our trust. 2 Timothy 1: 12 illustrates this point. “I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day.” Knowledge, confidence, trust and committal are all bound up in this verse.

Our knowledge of God leads us to trust Him. We can trust those who love us if we are persuaded concerning their love. Well, “herein is love, not that we loved God but that he loved us and sent his Son to be the propitiation for our sins” (1 John 4: 10). Faith is belief in a record and trust in a person. The record is that God has put away our sins in a righteous manner. He set forth Christ to be a propitiation,—that offering for sin which righteousness required. God commendeth His love towards us in that while we were yet sinners, Christ died for us. We believe the record and trust the One who so loved us as to do this.

Another part of the record is found in 1 John 5: 11, “This is the record, that God has given to us eternal life.” This is another expression of His love and like the matter of the putting away of sins it is to be found and received “in his Son.” So again we believe the record and trust the One who so loved us.

Our trust in God leads to the surrender of our lives to Him. We put ourselves quietly into His hands to be fashioned according to His will, to be conformed not to this world, but to be transformed by the renewing of our minds that we may prove what is that good and acceptable and perfect will of God. This submission to Him leads to a life of separation unto Him, “alive unto God through Jesus Christ our Lord,” quick to discern and do. Christian separation is not only “from” but “unto,” not unto a void or vacuum but unto the doing of

His will in a life of joyous victory and activity.

Submission and separation naturally and logically lead to service, not a service lost in the whirling of wheels but the service of a life fragrant and fruitful unto God.

February 23

Christianity and the Toilers of Japan Matt. 28: 16-20

We can expect the power of our risen Lord to be with us according to the measure of our loyalty to His program. Christ has a program and power to realize it. Shall we fall in line and march with Him?

Japan has 3,000,000 fishermen who supply her people with sea food. They are a hardy race, poor, industrious, as worth winning as the fishermen of Galilee.

Dr. Sidney Gulick says: “Many factories keep long hours. Most of the cotton-mills run day and night. In a small silk-weaving factory the hours were from five in the morning till nine at night, seven days a week.”

Christianity and commerce have made working men in Japan wish for better houses, better food, and more money. The effect on material interests has been more widespread than on spiritual. Although the number of Christians in Japan is relatively small the quality of the Christians is much superior to that of some other countries.

Dr. Augustus H. Strong, President emeritus of Rochester Theological Seminary, in his recent book, “A Tour of the Missions,” gives the following informing sketch of a visit to a rural church in Japan, and an example of a country pastor's efforts in establishing a self-supporting work which we should like to see reproduced in all the fields. He writes:

“We wished to see mission work in a country field, and we begged Mrs. Fisher to go with us to Kanagawa, a suburb of Yokohama, where an educated milkman is pastor, and where the Mary Colby school of Christian girls attends the worship of his church. The reverence and sincerity of the service impressed us. The warmth and abandon of the singing put to shame our western quartet choirs. Here is a pastor who prefers to supplement his meager salary by selling milk on week days, rather than give up the satisfaction of seeing his church entirely self-supporting. It seemed to me the model of a good ministry, and the prophecy of a multitude of New Testament churches in Japan, manned and financed and governed by the Japanese themselves. So long as we of the West furnish both the preachers and their salaries, the Japanese will not learn to depend upon their own administration or their own giving, and we will not have churches organized on correct principles and so rooted in the soil that they can stand the shocks of time and endlessly propagate the gospel. May the little one in Kanagawa ‘become a thousand’!”

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

February 9

Jethro's Counsel

Exodus 18: 1-27

Golden Text:—"Bear ye one another's burdens and so fulfill the law of Christ." Galatians 6:2.

I. Jethro's Visit (18: 1-6).

1. The Occasion (v. 1). Upon receipt of the news of the marvelous deliverance of the Israelites from the Egyptians, Jethro went out to meet Moses.

2. The Object (vv. 2-4). It was to bring to Moses his wife and children. When God called him to go to Egypt to deliver His people, Moses did not deem it wise to take with him his wife and children, therefore left them with his father-in-law. Now that God had wrought so wonderfully it was deemed wise for his family to join him.

3. The Place (vv. 5, 6). At Mt. Sinai where the Israelites were encamped.

II. Moses' Reception to Jethro (18: 7-12).

Moses honored him not only as his father-in-law, but as the priest of Midian. Jethro, though outside of the covenant people, evidently retained traditions of the true God, as Melchizedek before him did. It seems to have been a case of mutual affection and esteem. Moses rehearsed to Jethro the wonders which God had wrought through him, and Jethro (1) "rejoiced for all the goodness which the Lord had done unto Pharaoh and the Egyptians for Israel's sake" (v. 9); (2) blessed the Lord (v. 10); (3) confessed the supremacy of the Lord (v. 11); (4) and offered sacrifices to God (v. 12).

III. Jethro's Counsel (18: 13-26).

1. The Occasion (vv. 13-18). The day after Jethro came to Moses he observed how completely Moses' time was taken in judging Israel. When he saw the greatness of the task he inquired as to why he was doing the work all alone. Moses explained to him that his task was not merely a matter of judging, but of teaching the statutes and laws of God to the people. Jethro recognized Moses' motive, but insisted that the method was not a good one as it would result in the wasting of his strength.

2. Jethro's Plan (vv. 19-23). (1) Moses to be unto the people Godward—to bring their causes unto God and teach them the ordinances and laws, to show them the way wherein they must walk, and the work which they must do. (2) Suitable men should be provided as rulers

over thousands, hundreds, fifties and tens (v. 21). All great matters should be disposed of by Moses, and all subsidiary matters should be adjusted by these judges.

3. Qualifications of These Subordinate Judges (v. 21). (1) "Able men," that is, men of strength. They must be men of such intellectual power as would enable them to understand the problems presented, and of such will-power as to execute the judgments rendered. (2) "Such as fear God." This is the basis of true strength. (3) "Men of truth." (4) "Hating covetousness." He must be a hater of the unjust gain. The man who is to be a ruler of the people must be free from the suspicion of following his profession because of personal gain. The one set to do such work should be able to show clean hands.

IV. Moses Accedes to Jethro's Counsel (18: 24-26).

This common sense advice met a response in Moses' heart. He recognized that God was speaking through Jethro. According to Deuteronomy 1: 9-18 the people selected the judges and Moses appointed them.

February 16

The Ten Commandments

Exodus 20: 1-17

Golden Text:—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Luke 10: 27.

I. The First Commandment (20:3).

"Thou shalt have no other gods before me" means literally—"thou shalt have no other gods before my face." This commandment emphasizes the unity of God and declaims against polytheism. It enjoins the obligation of single-hearted worship and service. This commandment may be broken by (1) living for one's self, (2) making pleasure the goal of our living, (3) being covetous (Col. 3:5), (4) actually worshipping idols.

II. The Second Commandment (20:4-6).

While the first commandment is directed against false gods, the second is directed against the worship of the true God under false forms. This commandment can be broken by (1) the use of images in worship, (2) putting into the place of Christ the pope and priestcraft, (3) putting God's ordinances and institutions into the place which He alone should have. This commandment is accompanied with a warning and a promise

(a) visiting the iniquities of fathers upon their children, (b) showing mercy unto thousands.

III. The Third Commandment (20:7).

The Hebrew word translated "vain" means lying, deceptive, unreal. To take His name in vain means to use it in a lying, deceptive and unreal way. "Guiltless" is from the word meaning clean, unpunished. The meaning is that God will not hold such a man to be clean and will not allow him to go unpunished who uses His name in a lying, hypocritical manner. This commandment may be broken by (1) profanity, (2) perjury, (3) levity and frivolity, (4) hypocrisy.

IV. The Fourth Commandment (20:8-11).

This commandment enjoins work on six days and forbids work on the seventh. The resting one day in seven applies to servants and horses as well as to the man and his family. This commandment may be broken by (1) living in idleness, (2) working on the day set apart for the worship of God.

V. The Fifth Commandment (20:12).

This commandment rests upon the fact that parents stand to their children in the place of God. This commandment may be violated by (1) disrespect to parents, (2) disobedience, (3) failure to give proper care in old age.

VI. The Sixth Commandment (20: 13).

The sanctity of human life is due to the fact that man was created in the likeness and image of God. This commandment may be broken by (1) sinful anger (Matt. 5: 22), (2) hatred (I John 3: 15), (3) neglect of means to preserve life, (4) oppression of the weak, (5) suicide, (6) infanticide, and (7) wars.

VII. The Seventh Commandment (20: 14).

This is the bulwark thrown around the home. This commandment may be broken by (1) unclean imaginations, thoughts and affections (Matt. 15: 19; 5: 27, 28), (2) Unchaste conversation and wanton looks (Isa. 3: 16; 2 Peter 2: 14); and (3) Divorce, which is a form of legalized adultery.

VIII. The Eighth Commandment (20: 15).

This strikes at the sin of theft. This commandment may be broken by (1) taking what belongs to another, (2) false weights and measures, (3) extortion, (4) usury, (5) graft, and (6) making assignments to escape payment of debts.

IX. The Ninth Commandment (20: 16).

This strikes at the sin of lying. The unfailing test of a man's religion is the use he makes of his tongue (James 1: 26; 3: 2-8). This commandment may be broken by (1) open lying, (2) perjury, (3) slander, (4) talebearing, (5) breach of promise, (6) withholding truth, (7) flattery.

X. The Tenth Commandment (20: 17).

This commandment strikes at the desire for that which is unlawful to own. The desire to possess things is right, but the desire for things

which belong to another is wrong. It applies not merely to the open violation but to the inner desires and motives.

February 23

The Breach of the Covenant and Moses' Prayer for Israel Exodus 32: 1-34: 9

Golden Text:—"The effectual fervent prayer of a righteous man availeth much." James 5: 16.

Less than six weeks have elapsed since Israel took the oath of allegiance to Jehovah. In that brief time they flagrantly break the first and second commandments.

I. The Golden Calf (32: 1-6).

1. Moses' Delay (v. 1). This they interpreted to mean that their leader had either lost his way in the darkness or had perished in the fire that hovered over the mount.

2. The People's Demand (v. 1). They demand of Aaron that he make them a god to go before them.

3. Aaron's Cowardly Compliance (vv. 2-4). He was an eloquent man but lacked moral courage. In order to gain time with the rebels he demanded that they cast off their jewelry and bring it to him. Aaron, like many compromising men of this age, opened a door which he could not shut.

4. Wanton Revelry (vv. 5, 6). Seeing their disposition, Aaron erected an altar and proclaimed a fast unto Jehovah. He no doubt wished them to worship the Lord through the image. It was a very short step to the heathen orgies connected with idolatrous worship.

II. God's Burning Wrath (32: 7-10).

God's nature is such that He cannot tolerate a rival. The rival must be removed or the people must be consumed with divine wrath. God does not own them as His people, for they had cast Him off.

III. The Mediation of Moses (32: 11-14).

In his mediation for them he made a threefold plea: 1. The Israelites were his own people whom he had brought out of Egypt with a mighty hand (v. 11). 2. Such an act would tarnish His reputation in Egypt (v. 12). The Egyptians would say that he brought them out to slay them in the wilderness, thus all his mighty acts would count for naught. 3. Such a summary destruction would affect the covenant which He made with Abraham, Isaac, and Israel (v. 13). Moses knew full well that the people deserved to die, therefore he could not plead any merit on their part. His plea was wholly based on God's purpose for Israel.

IV. Judgment Falls (32: 15-35).

1. Moses Broke the Tables of Testimony (vv. 15-19). When Moses saw the idolatrous revelry he threw down the tables of the law and broke them to pieces. This act was emblematic of the breach of their covenant with God.

2. Moses Destroyed the Image (v. 20). He made the people drink of the water which contained its dust, thus making them to experience in a physical sense the bitterness which results from sin.

3. Moses Expostulated with Aaron (vv. 21-24). He showed him that he was inexcusable for the part which he had taken in the disgraceful affair.

4. Moses Appealed to the People (vv. 25-29). He called for all those who would take a stand for the Lord to gird on their swords and slay without respect to kindred all who would still stand out in rebellion. As a result the tribe of Levi ranged themselves on the side of Moses. From this time the Levites took their place of nearness to the Lord and displaced the firstborn.

5. Moses' Confession and Intercession (vv. 30-35). Moses confessed the great sin of the people and begged that God would forgive them.

V. The Covenant Renewed (33:1-34:9).

1. Moses' Commission Renewed (ch. 33). Though he was able to stay God's hand and prevent instant destruction, full pardon was not secured; the journey to Canaan was ordered resumed. Before undertaking this important work under such circumstances Moses seeks a new vision of the divine glory.

2. The Second Tables of the Law Given (34:1-9). In the giving of these tables He reiterated His justice but gave particular emphasis to His mercy, "The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation."

March 2

The Report of the Spies Numbers 13:17-14:38

Golden Text:—"This is the victory that overcometh the world, even our faith." 1 John 5:4.

I. The Spies Sent Out (13:17-20).

Less than two years have passed since the Israelites were delivered from Egyptian bondage. They are now at Kadesh-barnea within sight of the promised land. Moses urges them to go in and take immediate possession (Deut. 1:21), but they fail because of their unbelief (Heb. 3:19).

The act in Deuteronomy 1:19-25 shows that God did not take the initiative in sending out the spies, but that the people because of lack of faith made the request. Representative men, a ruler from each tribe were secured. This was done in order that the people might feel that they had some interest in the matter. There was a threefold purpose in sending out

the spies (1) to see whether the land was as God had told them (v. 18); (2) to see whether the people who dwelt there were strong or weak, few or many (v. 18); and (3) to see whether the cities were made up of strongholds or tents (v. 19).

II. The Commission Executed (13:21-25).

They entered the land from the south and traversed it to its northern limits. They spent forty days in this investigating exploration. On their return from the north they gathered some specimens of the fruit of the land. Two of them, perhaps Caleb and Joshua, bore a cluster of grapes upon a staff between them as a witness that God had spoken the truth about the land.

III. The Spies Rendered a Report (13:26-33).

On their return this committee of explorers rendered a report to the whole congregation. It was not unanimous.

1. The Majority Report (vv. 26-29). (1) "The land floweth with milk and honey" (v. 27). As a proof of it they exhibited the fruit. (2) "The people who live there are strong" (v. 28). (3) "The people live in walled cities" (v. 28). (4) "The land was inhabited with giants" (v. 28 cf. v. 33). They saw themselves as grasshoppers. Furthermore, they saw the people so distributed—the Amalekites in the south country, the Hittites, Jebusites and Amorites in the mountains, and the Canaanites along the sea—that it was impossible to take them.

2. The Minority Report (vv. 30-33). In part this report agrees with the first; it does not ignore the difficulties, nor dispute the facts. It denies the conclusion of the majority. They did not minimize the task before them, but asserted that with God's help they were well able to get possession of the land, and urged immediate action. The ten had their eyes on the difficulties but Caleb and Joshua fixed their eyes upon God. Caleb lived to see his suggestion made real.

IV. The Rebellion of the People (14:1-38).

This rebellion began by crying. Having left God out of the question they now weep and howl. This weeping and howling was followed by murmuring against Moses and Aaron. They even wished that they had died in the wilderness or in Egypt. God took them at their word; He sent them back to wander in the wilderness for thirty-eight years, during which time they all died except Caleb and Joshua. This was followed by a proposition to organize for the return to Egypt. They proposed to select a captain as their leader. The protest of Joshua and Caleb against this resulted in the proposition to stone them. At this point God interposed in their behalf. He manifested His glory before all the children of Israel in vindication of the loyalty of Joshua and Caleb.

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

February 9
Jethro's Counsel
Exodus 18:12-26

"Aaron came and all the elders of Israel to eat . . . before God" (v. 12). Jethro was a priest of Midian and without doubt a true worshiper of Jehovah. His visit to Moses had an intensely religious significance. Worship was followed by family fellowship. In family feasting they ate their bread "before God" or with the sense of God's presence. All social life should be in the very atmosphere of worship, and would be sweetened by such condition.

"Moses sat to judge the people" (v. 13). World life will always have need of those who with special knowledge and sense of justice can settle the disputes of men. Equality of opportunity is a true watchword of democracy, but in a true social order there will always be differences between men, as some are called upon to be leaders, while others are led. The highest forms of life are marked by differentiation in organs and specialties in service. The jelly-fish is homogeneous.

"When Moses' father-in-law saw" (v. 14). Moses was too busy with his work to see the defects of his own system. It took an outside observer to see that he was over-taxing his own strength by the system of individual service and that the people were being wearied by long waiting for their cases to be reached. Many pastors need the visit and criticism of a wise father-in-law.

"The people come unto me to inquire of God" (vv. 15,16). Moses had a true view of his mission as a judge, when he said, concerning the people, "I do make them know the statutes of God and his laws." God has legislated for human life. Modern legislatures should not meet to make laws, but to discover the moral legislation of God and interpret it to the state.

"The thing thou doest is not good" (vv. 17-20). Divine suggestion for the improvement of our work may come to us through interested friends. Jethro saw what Moses did not see, that he was attempting the impossible thing of administering the increasing judicial affairs of Israel. It had become bigger than the job of one man. There is no need to suppose that Jethro's suggestion was a temptation, or that Moses was ceasing to be directed by God when he accepted the suggestion. Jethro expected Moses to test the suggestion in private fellowship with God; hence he closes his appeal "If thou shalt do this thing, and God command thee so." The advice of friends should always be laid before God.

"Thou shalt provide out of all the people able men" (v. 21). God has always provided

for organization in His work. In the Old Testament armies there were captains over thousands and hundreds. In the New Testament church He has given "some to be apostles; and some prophets; and some evangelists; and some pastors and teachers." The qualifications of men for leadership and administration should always be "such as fear God, men of truth, hating covetousness."

"And let them judge the people at all seasons" (v. 22). Jethro pled for prompt judgment in dealing with the difficulties of Israel. He was disturbed to see men waiting from morning till evening to get into the presence of Moses. He would certainly have a word concerning modern court procedure, where oftentimes innocent parties wait in jails and police stations for tardy justice.

"So Moses hearkened to the voice of his father-in-law" (vv. 23, 24). There is no reason to suppose that in so doing Moses sinned or shirked his duties. Indeed verse 23 implies that he submitted the proposition to God. The will of God can reach men through the practical suggestion of friends.

"Moses chose able men out of all Israel" (v. 25). This was not a popular election, but the best for that time. In the tryout of human methods for world government, democracy must have a fair trial, but in the glad Kingdom days to come Christ Himself will choose the administrators of world affairs. To believers Paul wrote, "Know ye not that the saints shall judge the world?"

February 16
The Ten Commandments
Exodus 20:1-17

"God spake all these words" (v. 1). Then we shall have words worthy of God. Every commandment will be in the accents of love, for God is love. They will deal with fundamental and abiding relationships between God and man, and man and man.

"I am the Lord thy God" (v. 2). Revelation is the outgrowth of relationship. God has a right to speak because of what He is, and because of what He has done for humanity.

"Thou shalt have none other gods before me" (v. 3). This is a demand of love. God is "a jealous God," not in the sense of being suspicious, but in the sense of demanding a whole-hearted devotion. True love must have a monopoly on the affections of its object.

"Thou shalt not make unto thee any graven image" (v. 4). This is not the condemnation of art or the forbidding of decorative sculpture, but it is the forbidding of the use of images to portray God. This is also the outgrowth of love. No fond mother would

wish her boy to carry a ridiculous cartoon of her to show his companions.

"Thou shalt not bow down thyself unto them." (v. 5). True worship is spiritual. The man who bows before an image seldom gets further than the image in his thoughts. Certain it is that no image can represent the spiritual perfection of God.

"Visiting the iniquity . . . and showing mercy" (vv. 5, 6). God's law of heredity becomes a blessing or curse according as men's lives are good or evil. God could not make an orderly universe without arranging that harvests shall be related to that which is sown. God's special mercy is seen in the fact that hereditary evils do not linger for more than three or four generations, while righteous tendencies seem perpetual. The great-great-grandchildren of the atheist are often devout Christians. Nature arranges for the blotting out of the family line of the sensualist.

"Thou shalt not take the name of the Lord thy God in vain" (v. 7). Reverence is essential for true relation to God. The wrong use of God's name, or any features of His manifestation, unfit for the right use. The profane swearer unfits himself for worship. The careless use of the lot in games of chance is a profanation of a sacred ordinance, which God instituted for determining His will in matters of importance. All violations of God's law result in dominating abnormal tendencies. Hence habits of profanity and the passion for gambling.

"Remember the Sabbath day to keep it holy" (v. 8). The Sabbath was made for man. The first man had it, the last man will need it. The Sabbath idea, or the life habit of six days of worldly toil and then a day for physical rest and worship is essential to human well-being. God has used the Sabbath to mark the eras in His progress of grace. The original Sabbath was a memorial of creation (v. 11). After the deliverance from Egypt the Sabbath became a memorial of that deliverance (Deut. 5:15). It is in line with this memorial method that the Sabbath of the Christian age should be the memorial of a risen Lord and be marked by spiritual fellowship with Him. The Sabbath period is God's great university extension system for religious knowledge. The fourth commandment is the key-stone of a divine arch of revelation. Those who disregard privileges of spiritual fellowship with God will soon break other commandments.

"Six days shalt thou labor" (v. 9). The fourth commandment is a demand for industry. True living should have six days of honest labor. Paul wrote in the spirit of this command, when he said "If any will not work, neither let him eat" (2 Thess. 3:10).

"Honor thy father and thy mother" (v. 12). This is the first commandment with promise. The greatest blessings of life are conferred

through parental companionship and care. This is probably why God prolongs the child period of human life. A mother hen does not have much to teach her child, so the care days are over in a few weeks. Longevity is linked with the duty of honoring parents.

"Thou shalt not kill" (v. 13). This means "thou shalt do no murder." The judicial execution of the murderer is not here forbidden.

"Thou shalt not commit adultery" (v. 14). Sexual purity is fundamental to all forms of morality. The violation of the laws of sexual purity pollutes individual character, destroys the sanctity of the home and breaks down the foundations of all social order. No sin has further reach of dire influence.

"Thou shalt not steal" (v. 15). God has established the rights of private ownership. Man can never be what he should be unless the word "my" is left in his vocabulary. A true social order must provide for proper individualism.

"Thou shalt not bear false witness" (v. 16). God is a God of truth. A lie is a blow at truth. False witness is the assassin's stab at character.

"Thou shalt not covet" (v. 17). Ambition to possess more than we have is not wrong, but things should not be desired when possession means the robbery of others. Covetousness is the black soil of evil out of which grows a varied harvest of crime.

February 23

Moses Praying for Israel Exodus 32:7-14

"Get thee down" (v. 7). The Lord called Moses into the mountain for revelation, and also sent him down again for a service of judgment. The true servant of God has a varied experience.

"Thy people . . . have corrupted themselves" (v. 7). God disowned Israel when they turned from him. He took upon Himself no sense of responsibility for their evil, but said they "have corrupted themselves."

"They have turned aside quickly" (v. 8). Man's whole nature is corrupted by sin. Memory is impaired, so that what God has done is readily forgotten, and what He is, not realized. Israel had seen flaming Sinai and heard the thunder of divine revelation, but soon forgot.

"They have made them a molten calf, and have worshipped it" (v. 8). The action of Israel illustrates the depths to which humanity may fall, and the extent to which proper instincts may be perverted. The instinct of worship and dependence on a power not our own must have some expression, and when turned from the true God may take any form of folly.

"I have seen this people . . . let me alone" (vv. 9, 10). The attitude of God toward human sin must be that of revulsion and dis-

appointment. Granting all that we may concerning the infinity of God and His eternal purposes, and the certainty of His plan being carried out, there are emotions of wrath in the divine mind, and movements of thought having some correspondence with those that are common to the human soul made in the divine image.

"Moses besought the Lord his God"

(v. 11). Moses was a model intercessor. He had freedom in the divine presence because he was within the area of divine purpose and covenant. God had chosen Israel, and had delivered them from Egypt, why should he not do more? Moses persisted in saying, "Thy people."

"Wherefore should the Egyptians speak"

(v. 12). Moses was zealous for the reputation of God. He urged a mercy which would remove any foundation for heathen slander against the divine character.

"Remember Abraham . . . to whom thou sweardest" (v. 13).

The intercession of Moses was in line with that of Jeremiah who in later years said, "Do not abhor us for thy name's sake, do not disgrace the throne of thy glory; remember, break not thy covenant with us." True prayer pleads God's promises. He will not deny His own name. "What if you should be lost after all your faith in Christ" was the question of a young man to an aged saint. The answer came clear: "That cannot be for should it be so I would but lose my poor soul, but God would lose His honor having broken the promise of salvation."

"The Lord repented of the evil" (v. 14).

The attitude of God became that of reconciliation toward Israel. The prayer of Moses had a place in bringing about this reconciliation. The intercession of Jesus Christ is efficient for all who claim His intercession, for the multiplied pardons of God are included in the covenant of grace.

March 2

The Report of the Spies

Numbers 14:1-10

"The people wept that night" (v. 1).

Sinful, distrustful humanity is always doing the wrong thing. It should have been a night of singing and rejoicing. The spies had told of a goodly land, and the "grapes of Eshcol" (13:23) were on exhibition in the camp. It is true there were walled cities and some giant clans beyond Jordan, but the same God who had delivered from Egypt was to go before them. Men are ever fearing when they should have faith, and feeling like "grasshoppers" when they should be feeling like men (13:33).

"The children of Israel murmured against Moses" (v. 2). The expression "children of Israel" is pertinent for the action of the people was in every way childish. They found fault with leaders who were worthy of trust. They said, "Would God we had died in the land of

Egypt or in the wilderness" when their very fear was of dying before their enemies.

"Wherefore . . . were it not better"

(v. 3). Fear is always foolish in its attempts to reason. Fear is always postulating failure where faith sees success. Fear declares God unable to fulfill His purposes, and is ready to return to old forms of bondage.

"Let us make us a captain, and let us return" (v. 4).

While faith would have made Israel's camp a place of busy organization for following tried leaders, fear proposed new leadership and retreat. All battles and all forward movements are lost through fear.

"Moses and Aaron fell on their faces"

(v. 5). The prostration of Moses and Aaron while "before all the assembly of the congregation" was not toward them but toward the manifested presence of God in the tabernacle. As true leaders they placed the whole situation before God.

"Joshua and Caleb . . . rent their clothes," (v. 6.).

There is small truth in the saying "Vox populi, vox dei." The voice of the people is not always the voice of God. But two men out of the twelve spies were of worthy character while the whole people voted wrongly.

"They spake unto all the company"

(v. 7). Caleb and Joshua were optimists. They brought with them memory of the good things they saw in Canaan, while others remembered only the walled cities and the giants. The pessimist has been distinguished from the optimist as the one who sees only "the hole in the doughnut." At the table, the optimist cheerily says, "Please pass the cream," while the pessimist mournfully murmurs, "Is there any milk in that pitcher?"

"If the Lord delight in us" (v. 8).

That is the argument in a nutshell: "If the Lord delight in us, then he will bring us into this land." This is the Christian's argument. God does delight in those whom Christ has redeemed, and therefore He will bring us into the land of blessedness.

"Rebel not ye . . . the Lord is with us"

(v. 9). God's provisions of grace are lost through fear and rebellion. God offers; man must take. God moves forward; man must follow. Faith in God is the foundation of all peace and service. When the Jews said, "What must we do that we may work the works of God," Jesus answered, "This is the work of God, that ye believe on him whom he hath sent."

"The glory of the Lord appeared" (v. 10).

Israel's rebellion was persistent, and it was voted to stone the true witnesses of God. At this crisis the glory of the Lord shown forth in avenging aspect before the tabernacle. Human rebellion in the future will plan the destruction of God's witnessing believers, but the glory of the Lord in the judgment of His coming Son will be manifested for redemption (Zech. 14:3-4).

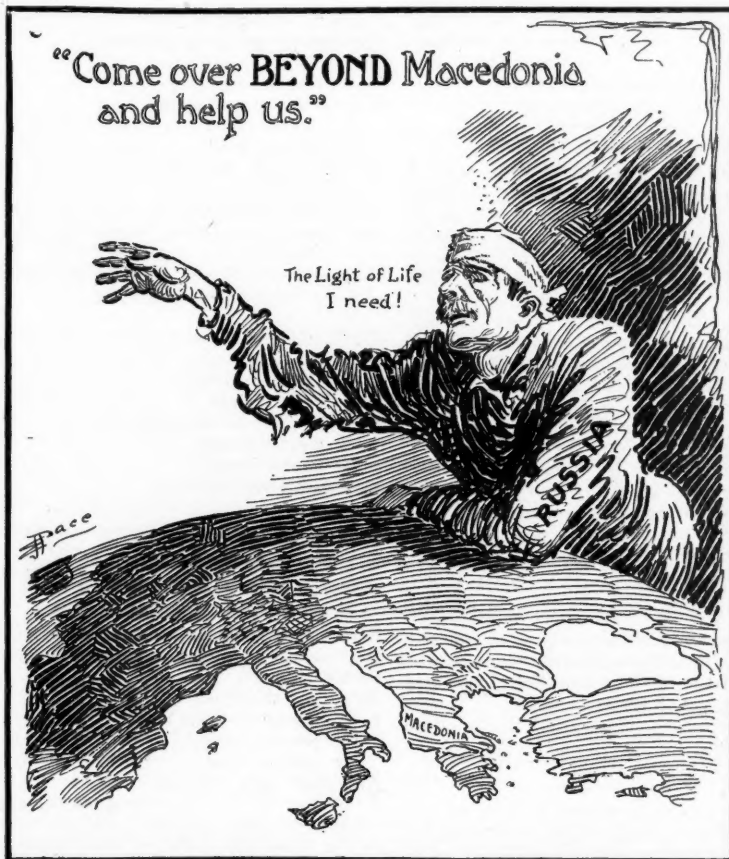
Missionary Department

LAYING DOWN A BARRAGE

D. R. Northcote, Sydney, Australia

In the recent fighting in France a strong position was to be taken. The enemy's lines were so defended by trenches, parapets and barbed wire, that it was quite impossible for the place to be taken by infantry assault. But the attacking general had powerful artillery, firing the most powerful explosive shells. With this a continuous fire was kept up for many hours on the one objective till trenches were blown in, palisades thrown down and wire entanglements blown to pieces. Then, the waiting troops were able to go up "every man straight before

him," to capture the position. What had been absolutely impossible to them before had been made possible by the sustained fire of the artillery. I believe this is a most accurate and instructive picture of spiritual warfare. There are positions of the adversary that cannot be stormed, defences that are impregnable, obstructions which bar the progress of the most devoted members of God's great missionary army. Before such can be taken there is necessary the sustained and continuous fire of the artillery of prayer. Nothing else will take its place. Nothing will avail until it has done its work. Too often, in the absence of prevailing prayer,



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the assault has to be made without, and precious lives are sacrificed, time is lost, and all efforts are in vain; not because God is unfaithful, or the servant is not devoted, but because the artillery of prayer has been lacking and no breach has been made in the enemy's defences. The failure of an attack is often more a reflection on the intercessors than on the attackers.

In England there is a historic body of men known as the Honourable Artillery Company. Positions in this brigade have long been greatly coveted and hard to obtain. For their function is the all-important one of breaking down the enemy's defences. They have their counterpart in God's great army of occupation which contains a body of saints who have an equally important and essential function to perform. These might well be called The Honourable Company of Intercessors. This work of breaking down the walls, of effecting a breach has got to be done. It is going to be done. But is it going to be done by you? All cannot be great preachers or teachers. But there is nothing in God's Word that would prevent the humblest saint from becoming a great intercessor. Recruits for this service are needed; never so much as today!

AN AFRICAN GIRL'S GIFT

"Over on the West Coast of Africa somebody carried the gospel to a young savage girl sixteen years of age, and she came into the house of God on Christmas day, to bring her offering, for they have a very beautiful custom of giving their best gifts to Christ on Christmas day. They are poor, with a poverty that you and I know nothing about. Most of them could not bring anything save a handful of vegetables, but this girl, just saved out of heathenism, brought a silver coin worth eighty-five cents, and handed that to the missionary as her gift to Christ. He was so astonished at the magnitude of it, that he thought that surely the girl must have stolen the money, and for a moment he was about to refuse to accept it, but thought he had better take it to save confusion.

"At the conclusion of the service, he called her aside and asked her where she got that money, for it was really a fortune for one in her condition. She explained to him very simply, that in order to give to Christ an offering that satisfied her own heart, she had gone to a neighboring planter and bound herself out to him for the rest of her life for this eighty-five cents, and had brought the whole financial equivalent of her life of pledged service, and laid it down in a single gift at the feet of her Lord."—"Missionary Review of the World."

Burglary in Arabia is punished by tying the thief to a post and whipping him to death. As a result, the crime is almost unknown. A purse dropped in the road will be turned in with contents intact to the owner through an official.

DAVID LIVINGSTONE

To lift the somber curtains of the night,
To open lands long darkened to the light,
To heal grim wounds, to give the blind new sight,
Right mightily wrought he.

Forth to the fight he fared;
High things and great he dared;
He thought of all men but himself, himself he never spared;
He greatly loved,
He greatly lived,
And died right mightily.

Like Him, he served, he walked life's troublous ways
With calm, undaunted heart, and high uplifted face.
And gemmed each day with deeds of loving grace;
Right lovingly wrought he.

Forth to the fight he fared;
High things and great he dared;
In his Master's might
To spread the light,
Full lovingly wrought he.
He greatly loved,
He greatly lived,
And died right mightily.

Like Him, he served; he would not turn aside;
Nor home, nor friends could his true heart divide;
He served his Master and not else beside.
Right faithfully wrought he.

Forth to the fight he fared,
High things and great he dared;
In his Master's might
To spread the light
Full faithfully wrought he.
He greatly loved,
He greatly lived,
And died right mightily.

He passed like light o'er the darkened land,
And dying, left behind this command:
"The door is open, so may it ever stand."
Right mightily wrought he.

Forth to the fight he fared,
High things and great he dared;
In his Master's might
To spread the light,
Full mightily wrought he.
He greatly loved,
He greatly lived,
And died right mightily.

—John Oxenham.

Eminent posts make great men greater, and little men less.—La Bruyere.

For Sermon and Scrap Book

THREE "NOWS" FOR SINNERS

1. Behold now—2 Cor. 6:2.
2. Come now—Isa. 1: 18.
3. Acquaint now—Job. 22: 21.

—T. B.

FOUR ASPECTS OF FAITH

1. The security of faith—1 Pet. 1: 5.
2. The trials of faith—1 Pet. 1: 7.
3. The joy of faith—1 Pet. 1: 8.
4. The end of faith—1 Pet. 1: 9.

—W. E. V.

ANALYSIS OF THE PARABLE OF "THE PRODIGAL SON"

Going from Home.	Coming Back Home.	Home Again.
Restless,	Reflecting,	Recognized,
Roving,	Reasoning,	Received,
Riotous,	Repenting,	Robed,
Reckless,	Resolving,	Ringed,
Ruined!	Returning!	Rejoicing!

—E. H. Sharpe.

THE BELIEVER'S CALLING

Its Character—High—Phil. 3: 14.

Holy—2 Tim. 1: 9.

Heavenly—Heb. 3: 1.

Its Purpose—Out of darkness—1 Pet. 2: 9.

To be saints—1 Cor. 1: 12.

Unto fellowship of His Son—1 Cor. 1: 9.

To follow Christ—1 Pet. 2: 21.

To eternal glory—1 Pet. 5: 10.

Make it sure—2 Pet. 1: 10.

—F. A. G.

LOT'S DECLENSION

Genesis 13 to 19. His Mistakes

1. Eyes not higher than Jordan, the way of the world (Gen. 13: 10).
2. Pitched his tent toward Sodom (Gen. 13: 12).
The mistake of seeing how far we can go towards the world, instead of how far we can keep from it.
3. Dwelt in Sodom (Gen. 14: 12). Brought him into trouble and loss.
4. Sat in the gate (Gen. 19: 1). Identified entirely with the world.
Lot lost his (1) property, (2) communion, (3) testimony (Gen. 19:14). (4) faith (Gen. 19: 19).

—G. J. H.

SEVEN ASPECTS OF SUFFERING

1. Suffering wrongfully—1 Pet. 2: 19.
Instance, Mephibosheth—2 Sam. 19: 27.
2. Suffering for righteousness sake—1 Pet. 3: 14.
Instance, John the Baptist—Mark 6: 18.
3. Suffering for well-doing—1 Pet. 3: 17.
Instance, Joshua and Caleb—Num. 14: 10.
4. Suffering as a busybody—1 Pet. 4: 15.
Instance, Miriam—Num. 12: 10.
5. Suffering as a Christian—1 Pet. 4: 16.
Instance, Stephen—Acts 7: 59.
6. Suffering according to God's will—1 Pet. 4: 19.
Instance, Joseph—Gen. 45: 5.
7. Suffering for sins—1 Pet. 3: 18.
Instance, Christ—1 Pet. 2: 24.

—JS. FS.

THE LOWLY JESUS

Prophecy Says:

1. "Thy King cometh unto thee, having salvation; lowly, and riding upon an ass" (Zech. 9: 9).

2. "He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth" (Isa. 53: 7).

History Says:

1. "She (Mary) brought forth her firstborn son, and laid him in a manger" (Luke 2: 7).

2. "He laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13: 4, 5).

Of Himself He Says:

1. "I am meek and lowly in heart" (Matt. 11: 29).

2. "I am among you as he that serveth" (Luke 22: 27).

3. "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9: 58).

The Bible Says:

1. "Who (Jesus) made himself of no reputation, and took upon him the form of a servant, and being found in fashion as a man, he humbled himself, and became obedient unto death" (Phil. 2: 6-8).

2. "Who, when he was reviled, reviled not again; when he suffered, he threatened not" (1 Pet. 2: 23).

—E. A. H.

SIX THINGS IN DANIEL 6**What Daniel Was and Did**

1. Preferred—Dan. 6: 3.
2. Persecuted—Dan. 6: 4.
3. Prayed—Dan. 6: 10, 11.
4. Praised—Dan. 6: 10.
5. Preserved—Dan. 6: 22.
6. Prospered—Dan. 6: 28.

—W. J. M.

HE CALLETH THEE

"Be of good comfort, rise; he calleth thee."
—Mark 10: 49

HE

The Father.—Isa. 1: 18.
The Son.—Matt. 11: 28-30.
The Spirit.—Rev. 22: 17.

CALLETH

By His Providences.—Ps. 119: 67, 71.
By His Word.—Ps. 119: 105; Prov. 6: 23.
By His Servants.—Rev. 22: 17; Mark 16: 15.

THEE

The Sinful.—Mark 2: 17.
The Indifferent.—Eph. 5: 14.
The Unrighteous.—Isa. 55: 7.
The Anxious.—Mark 10: 47-49.
"Incline your ear, and come unto me; hear, and your soul shall live."—Isa. 55: 3.
"Him that cometh unto me I will in no wise cast out."—John 6: 37.
"Whosoever will, let him take of the water of life freely."—Rev. 22: 17.

—F. S. Shepard.

COUNTERFEIT VIRTUE

"Satan himself is transformed into an angel of light."—2 Cor. 11: 14.

That is our peril—when vice approaches us wearing the garb of virtue, when the wolf comes in sheep's clothing, when Satan mimics the angels of light. If temptation always came to us in its native ugliness, and we saw black death in its company, none of us would ever follow in its train. If temptation brought chains to bind us we should steadily resist its approach; but it brings garlands to crown us, and we become the victims of its charms. It comes offering life and cheer and good times, and enlargement! It bribes us with money and popularity, it entices us with visions of prosperity and triumph. And we are dazzled by the brightness, not realizing that it is Satan who is decked out as an angel of light.

And, therefore, have we need of fine eyes in order to see through the skins of things to their very hearts. We want the discernment which can see the death's-head in the proffered crown, and the poison lurking in the gleaming wine. Yes, it is imperative that we know the Tempter at his first approach. We must not offer him opportunity by our delay, or at any time give him the benefit of the doubt. We must know

him as soon as he appears and begins to display his dazzling wares. We must be able to discriminate among things that differ. "Lord, that I may receive my sight!"

Now, it is just this power of moral discernment which is the gift of the Holy Spirit. He is the Quickener of our powers, and He will so disciple and refine our moral sense as to enable us to pierce every deceptive guise, and to expose the evil when it has borrowed the garments of the good. He is the Spirit of enlightenment, and in His gracious fellowship we shall not be led astray.—J. H. Jowett.

GOOD THINGS D. L. MOODY SAID

Obedience means marching right on whether we feel like it or not.

* * *

I never saw a long-faced Christian that amounted to anything.

* * *

If I have not victory over myself, I am the last man to help somebody else.

* * *

Jesus never taught His disciples how to preach, but He did teach them how to pray.

* * *

A good many Christians are trying to work with the anointing they got three years ago.

* * *

The biggest lie ever uttered in hell is that the devil is an easy master and God a hard one.

* * *

If a man will pray fifteen minutes in a prayer-meeting, he will pray all the spirituality out of it.

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A good many people live on negations. They are always telling what they don't believe. I want a man to tell me what he does believe, not what he does not believe.

* * *

The first thing a man must do if he desires to be used in the Lord's work is to make an unconditional surrender of himself to God. He must consecrate, and then concentrate.

* * *

Conscience is not a safe guide, because very often conscience won't tell you you have done wrong until after you have done it, but the Bible will tell you what is wrong before you have done it.

* * *

People read infidel books and wonder why they are unbelievers. Why do they read such books? They say that to form an unprejudiced opinion they must read both sides. If a book is a lie, how can it be one side? Infidel books are not one side.

ON FELLOWSHIP WITH CHRIST

1. Fellowship in Relationship:

- (a) "As many as received him, to them gave he power to become the sons of God" (John 1: 12). "Now are we the sons of God" (1 John 3: 2). "Partakers of the divine nature" (2 Pet. 1: 4).
- (b) "Called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1: 9). "I in them, and thou in me" (John 17: 23). "Truly our fellowship is with the Father and with his Son Jesus Christ" (1 John 1: 3).
- (c) God hath "made us sit together in heavenly places in Christ Jesus" (Eph. 2: 6). Through Him we have access by one Spirit to the Father (Eph. 2: 18-22; 3: 12).

2. Fellowship in Service:

- (a) "We are labourers together with God" (1 Cor. 3: 9). "God was in Christ reconciling the world unto himself and hath committed unto us the word of reconciliation" (2 Cor. 5: 18-20), thereby making us workers together with Him (2 Cor. 6: 1).
- (b) They went forth, the Lord working with them (Mark 16: 20).
- (c) There is also a blessed fellowship of service within the reach of all God's people, the fellowship of intercession: Christ maketh intercession for all men (1 Tim. 2: 1).

3. Fellowship in Suffering:

- (a) "Always bearing about in the body the dying of the Lord Jesus. Always delivered unto death for Jesus' sake" (2 Cor. 4: 10, 11).
- (b) "If we suffer with him, we shall also reign with him" (2 Tim. 2: 9-12). "Rejoice, inasmuch as we are partakers of Christ's sufferings" (1 Pet. 4: 13).
- (c) "Jesus, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth, therefore, unto him without the camp, bearing his reproach" (Heb. 13: 12, 13). "If ye be reproached for the name of Christ, the Spirit of glory resteth upon you" (1 Pet. 4: 14).

Paul counted all things but loss, that he might know the fellowship of His sufferings. (Phil. 3: 8-10).

—E. A. H.

SOME BIBLE DEFINITIONS OF LOVE

Love is the presence of the Holy Spirit. (Rom. 5: 5.) "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Love is the knowledge of God. (1 Cor. 8: 3.) "But if any man love God, the same is known of him."

Love is obedience. (1 John 2: 5.) "Whoso keepeth his word, in him verily is the love of God perfected; hereby we know that we are in him."

Love is benevolence. (1 John 3: 17.) "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Love is the soil out of which all Christian graces grow. (Eph. 3: 17.) "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height."

Love is the medium through which God fills us. (Eph. 3: 19.) "And to know the love of Christ, which passeth knowledge, that we might be filled with all the fullness of God."

Love is our title to the eternal riches. (James 2: 5.) "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him."

Love is the badge of discipleship. (John 13: 35.) "By this shall all men know that ye are my disciples, if ye have love one to another."

Love is the eleventh commandment. (John 13: 34.) "A new commandment I give unto you, That ye love one another; as I have also loved you, that ye also love one another."

Love is not only the eleventh commandment, but the whole law. (Rom. 13: 8, 10.) "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law . . . Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

Love is our real instructor. (1 Cor. 8: 1.) "Knowledge puffeth up, but love edifieth."

Love is the source of all our blessings. (John 3: 16.) "For God so loved that he gave —."

Love is the magic bond that unites all Christians with indissoluble ties. (Col. 2: 2.) "That their hearts might be comforted, being knit together in love."

Love is a peculiarly Christian trait. (Titus 3: 15.) "Greet them that love us in the faith."

Love is a covering. (1 Pet. 4: 8 R. V.) "Above all things being fervent in your love among yourselves; for love covereth a multitude of sins."

Love is light. (1 John 2: 10.) "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

Love is the surety of our salvation. (1 John 3: 14.) "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

Love is the source of all Christian activities. (2 Cor. 2: 4.) "Out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly toward you."—Collected by E. B. Dwyer.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

John W. Erskine reported audiences growing and interest deepening at his last meeting at Winn, Mich.

The Vom Bruch Party closed a three weeks meeting in Webster, N. Y., after which the party went to the North Baptist Church, Rochester, N. Y.

S. E. Lewis conducted a successful campaign at Holland, N. Y., in December. Many were saved, and among them were numerous heads of families.

Herbert G. Tovey writes from Belleville, Ont., Can., that in the meetings just opened they had 100 reconsecrations and 31 new decisions at the first call by the Evangelist.

In a recent meeting at Hooper, Colo., conducted by E. M. Steadman, evangelist for the Baptist Home Mission Society, 34 accepted Christ and about 30 united with the church.

Mrs. Winifred Wirts Dague, President of the Women's Department of the Interdenominational Association of Evangelists, has just closed a successful meeting in the Monroe Memorial Church in Akron, Ohio.

Taylor and Fleming write as follows from Tomah, Wis.: "We are again on the firing line after a two weeks rest. This is our fourth attempt to carry on our season's program. Our other meetings are closed on account of the 'flu.'"

Steve Burke and Harry Dixon Loes, writing from Cameron, Mo., said: "We started the campaign here with the Congregational and Presbyterian churches uniting. A city-wide interest has been manifested in the meetings."

Rev. J. R. Ewbank, pastor of the Methodist church at Beulah, Kan., assisted by evangelist F. A. Geisenheiner of Chicago, concluded four weeks of special meetings at two country churches, resulting in a number of conversions and the quickening of the Christian people.

Charles M. Alexander, who for many years has been associated with Dr. J. Wilbur Chapman, recently passed through Chicago on his way to Los Angeles, Calif., where he was to join Dr. Torrey for a month's series of meetings beginning January 19.

Miss Carolyn A. Hosford, soloist and women's worker associated with Evangelist T. LeRoy Muir, granted leave of absence during the month of January to do war work in New England camps, resumed her work with Rev. Muir for a February date in Philadelphia, Pa.

Miss Sara C. Palmer, in conducting a series of meetings at Juniata, Pa., the early part of January, writes: "We had a very good meeting here yesterday for the first of a four weeks campaign, and are looking for a great blessing during the coming weeks."

Clyde Lee Fife, writing from Robinson, Ill., Jan. 8, said: "I am opening the new year with better prospects than ever. We will have a mammoth circus tent to seat about 5,000 people the coming season. This opens my sixteenth year in the work."

Clem Hunt Linn, better known as "Jack," after a successful year in the pastorate at Grant, Neb., has resigned to again engage in evangelistic work. At the time of writing he was engaged in meetings at Arnold, Neb., assisting the pastor of the M. E. church.

Evangelist Herbert C. Hart (of Hart and Magann) began a series of meetings in Brawley, Cal., the early part of January and at the beginning of the meetings interest was intense and great crowds attended the first services. Great expectancy is on the people for a great revival in this rich valley.

Hillary G. Bailey, son of Dr. J. F. Bailey, of Anderson, Ind., has been mustered out of the service at Camp Grant, Ill., where he was assistant to Frank Laird Waller, camp musical director. Dr. Bailey, who has been engaged in sociological research during the period of the war, expects to return with his son to their former work.

We are indebted to James A. Burgaman for a report of the negro evangelist J. Gordon McPherson and party from Shreveport, La., while in the closing week of what they considered was the greatest evangelistic campaign they ever witnessed in that section. They had a taber-

nacle seating more than 3,000. Both white and colored audiences filled the tabernacle to capacity.

Herbert G. Tovey writes: "Dr. Honeywell and I are in the second week of the campaign at Belleville, Ont., Can., and a deep interest is manifest among the people of the city. High school and college night was a rousing success, and we look forward to many visible results as we are led to give the invitation. At the close of this campaign Dr. Honeywell will sail for France with the Y. M. C. A."

The Union Mission, Norfolk, Va., which has existed 26 years, and of which Henry H. Kratzig is superintendent, recently reported for 1918. The total attendance at all services was 12,192, and they distributed 2,469 Gospels and Testaments. The mission serves its constituency from nearly every angle, both spiritual and material. The Lord has answered prayer in giving the mission the Gladstone Hotel for new quarters.

The Rescue Mission Superintendents had a conference at The City Rescue Mission, Grand Rapids, Mich., January 12-19. Among the speakers on the program were: E. J. Berquist, Newcastle, Pa.; Dan Baty, Chicago, Ill.; G. F. Sprang, Toledo, Ohio; Mel Trotter, Grand Rapids, Mich.; Pat Withrow, Charleston, W. Va.; Peter McFarlane, St. Paul, Minn.; E. C. Clark, Buffalo, N. Y.; Geo. W. Soerhede, Cleveland, O.; Fred G. Becker, Milwaukee, Wis.; W. S. Colegrove, Grand Rapids, Mich.

John E. Zoller wrote January 8: "Just a few lines to let you know of our work and to ask your prayers for us as we labor for Him. The 'flu' has hurt our work a great deal. We have many calls for work but hardly get nicely started until we have to close. We began here Sunday and already interest is deep. Some of the people are still afraid to come to the meeting, but the increasing interest is bringing many out. Messrs. Sutherland and Holmes are no longer with me. Our party has been reorganized with Harry Beckman as chorus leader and soloist, and Mrs. Zoller at the piano."

At Ecorse, Mich., a suburb of Detroit, scores of persons were converted and the whole community wonderfully blessed by a refreshing from the presence of the Lord, is the report from Dr. and Mrs. H. P. Dunlop. This season as never before are people responding in great numbers to the gospel's call. At Marcellus, where they are working now, the house barely will hold the crowds and with the sermon, "Jesus a Friend of Sinners," the worst sinner in the town gladly said, "I am that man and want Jesus for my friend." Is this not a challenge

for churches everywhere to seize this opportunity for a series of meetings?

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

William Asher—Y. M. C. A., Amatol, N. J.
J. V. Baird—Y. M. C. A., Camp Funston.
Berge Sisters—Feb. 9, Ocean City, N. J.; March 2, Baltimore, Md.
W. E. Bilyeu—Y. M. C. A., Camp Cody.
F. J. Balmont—Y. M. C. A.
Chester Birch—Y. M. C. A., Camp Custer.
A. M. Bruner—Y. M. C. A., Camp Zachary Taylor.
Claire V. Bryan—Y. M. C. A., France.
D. B. Bulkeley—Y. M. C. A., France.
Steve Burke and Harry Dixon Loes—Feb., Wellsville, Kan.; March, Montpelier, Ida.
Mr. and Mrs. H. C. Clase—Feb., Wilmington, Del.; March, Newcastle, Ind.; April, Detroit, Mich.
Harold R. Coffin—Y. M. C. A.
W. H. Collision—Y. M. C. A., Fortress Monroe, Old Point Comfort, Va.
O. L. Cottrell—Feb., Pierson, Ia.; March, Fall River, Kan.
A. B. Davidson—Y. M. C. A., England.
John M. Dean—Chaplain.
E. R. Dow—Y. M. C. A., France.
H. P. Dunlop—Jan. 19-Feb. 2, Weston, Ill.; Feb. 11-March 2, Ashtabula, O.
John H. Elliott—Y. M. C. A., Various camps.
John W. Erskine-Breaw Party—Until Feb. 9, Lake City, Mich.; Feb. 22-Mar. 9, Marseilles, O.
C. E. Faust—Y. M. C. A., Fort Ogishthorpe.
Eric A. Fernlund—Feb., Chicago; Mar., Grantsburg, Wis.; Apr., Minneapolis, Minn.
Clyde Lee Fife—Jan. 26, Laporte, Ind.; Feb., Rochester, Ind.; Mar., Duquoin, Ill.; Apr., Sour Lake, Ind.
A. J. Fitt—Y. M. C. A., Camp Logan, Houston, Tex.
E. J. Forsythe Party—Mar. 30, Detroit, Mich.
Franklin-Leonard Party—Feb., Hastings, Ia.
R. W. Frary—Y. M. C. A., Great Lakes, Ill.
S. G. Fraser, with Dr. W. A. Erwin, Feb., Baird, Tex.
A. D. George—Y. M. C. A., France.
Roy Gourley—Y. M. C. A., Nitro, W. Va.
R. A. Hadden—Y. M. C. A., Camp Kearney, Linda Vista, Cal.
E. C. Harding—Y. M. C. A., Chanute Field.
H. C. Hart—To Jan. 26, Brawley, Cal.; Jan. 29-Feb. 23, Calexico, Cal.; Feb.-Mar., Philadelphia; Pa.; Mar.-Apr., New Jersey.
R. G. Heddon—Y. M. C. A., France.
Tilman Hobson and Miss Loretta Hobson—Army camps in California.
Carolyn A. Hosford—Feb., Philadelphia, Pa.
W. H. Hudgins—Y. M. C. A.
Harry James—Y. M. C. A., Columbus, O.
Loren G. Jones—Y. M. C. A., Camp Gordon.
F. O. Kelley—Y. M. C. A., Italy.
F. F. Leonard—Y. M. C. A., Camp Meade.
John M. Linden—Salvation Army Campaign, Ottawa, Canada, until Feb. 8; Feb. 19-March 9, Hillsboro, Ore.; March 12-30, Tulare, Cal.
Frank E. Lindgren—Feb., Humboldt, Ia.
Eva R. Ludgate—Battalion of Prayer, New York City.
J. C. Ludgate—Y. M. C. A., Overseas.
Milford H. Lyon—Y. M. C. A., Various camps.
A. R. Lytle—Y. M. C. A., Camp Grant, Rockford, Ill.
A. S. Magann—Salvation Army Campaign, Wisconsin.
H. J. Magonigal—Feb. 2, Florence, N. J.; Feb. 23, Preston, Md.
J. W. Mahood—Jan., Williamsport, Pa.
T. G. Makin—Y. M. C. A., Camp McClellan, Anniston, Ala.
William McEwan—War work, Various camps.
Geo. A. McLeod—Y. M. C. A., Various camps.
J. B. McMinn—Y. M. C. A., France.
McPherson and Party—Feb., Gonzales, La.
W. C. Mesling and wife—Feb., Millville, N. J.; March, Lancaster, Pa.; April, Halifax, Pa.
Geo. E. Moody—Y. M. C. A.
W. C. Moorman—Feb. 4-25, Towanda, Kan.
T. LeRoy Muir—Feb., Philadelphia, Pa.
Earle Naftzger—Y. M. C. A., France.
P. C. Nelson—Y. M. C. A., Camp Custer, Battle Creek, Mich.
O. A. Newlin—Party—Feb. 9, Bellefontaine, O.; March 9, Cambridge, O.
J. A. Nipper—Y. M. C. A., Various camps.
Sara C. Palmer Party—Feb., Flint, Mich.
L. K. Peacock—Y. M. C. A., Camp Dix, Wrightstown, N. J.
L. F. Peckham—Y. M. C. A., Camp Kearney, Linda Vista, Cal.
Grace Sutton Powell—Y. W. C. A., California.
E. B. Pratt—Y. M. C. A., France.
W. A. Pugsley—Jan., Fabius, N. Y.; Feb., Kingston, N. Y.
Fred W. Rapp—Y. M. C. A., Camp Doniphan, Fort Sill, Okla.

Milton S. Rees—Jan., San Diego, Cal.
 Homer Rodheaver—Y. M. C. A., France.
 W. M. Runyon—Until Jan. 28, Howell, Mich.; Feb. 2-23, Nickerson, Kan.
 R. M. Sands—Y. M. C. A., Camp Grant, Rockford, Ill.
 Harold F. Sayles—Until Feb. 2, Grand Rapids, Mich.; Feb. 9-23, Berrien Springs, Mich.; March 2-16, Otsego, Mich.; March 23-April 6, Irving, Ill.; April 13-27, Woodland, Mich.
 J. H. Sawtelle—Y. M. C. A., Great Lakes, Ill.
 Myrtle Saylor and singer—Feb., Oxford, Iowa; March, Sully, Iowa.
 Roud Shaw—Y. M. C. A., France.
 M. B. Simmons—Y. M. C. A., Camp Kearney, Linda Vista, Cal.
 C. C. Smith—Y. M. C. A., Various camps.
 D. L. Spooner—Y. M. C. A., New Brunswick, N. J.
 Lee Starke—Jan., Baltimore, Md.
 George T. Stephens Party—Feb. 9, Indianapolis, Ind.
 Harold L. Stephens—Jan.-Feb., Lethbridge, Ont.
 H. E. Storrs—Y. M. C. A., Various camps.
 Taylor & Fleming—Feb., Platteville, Wis.
 F. J. Thomas—Y. M. C. A.
 Herbert G. Tovey—Feb., Muncie, Ind.
 George Trimby—Y. M. C. A., Camp Dodge.
 Melvin E. Trotter—Y. M. C. A., Various camps.
 Thomas P. Ullom—Y. M. C. A., Camp Gordon, Atlanta, Ga.
 Ray G. Upson—City Y. M. C. A., Dayton, O.
 C. R. L. Vawter Party—Feb., Dayton, Wash.
 Vom Bruch Party—Feb., Grand Rapids, Mich.
 L. A. Wegner—Y. M. C. A., Camp Custer, Battle Creek, Mich.
 C. F. Weigle—Feb. 2-16, Sebring, Fla.
 Charles T. Wheeler—Feb., Salvation Army Campaign, Canada.
 A. R. Willius—Y. M. C. A.
 O. E. Williams-Rimanoczy Party—Jan. 29, Corry, Pa.
 M. B. Williams—Y. M. C. A., Various camps.
 R. Hayes Willis—Y. M. C. A., Camp Grant.
 Edw. M. Young—Jan.-Feb., Fellows and Wasco, Cal.
 Parley E. Zartmann—Y. M. C. A., Camp Custer, Battle Creek, Mich.
 John E. Zoller—Feb., Akron, Mich.; Mar., South Jackson, Mich.; Apr., South Bay City, Mich.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

World Bible Conference, Philadelphia, Pa., May 27-June 1, 1919.
 International Sunday School Convention, Kansas City, Mo., June, 1922.
 Conference on World Evangelism and Vital Christianity, The Moody Bible Institute, Chicago, Feb. 3-7, 1919.

A MESSAGE FROM PALESTINE

The following cablegram from Jerusalem was received in New York on Christmas morning, unfortunately too late for transmission to the Sunday Schools of America as a part of their Christmas exercises.

Jerusalem, December 24, 1918.

Bethlehem, Nazareth, Jerusalem send gratitude and good will to Sunday Schools of America. General Allenby expressly requests me to convey his Christmas greetings to every scholar, teacher and officer, thanking them for last year's offering. Instead of giving each other presents we are appealing to all working in Palestine to devote gifts to starving, half-clad multitudes, Beirut, Tripoli, Lebanon, Damascus, Aleppo. The first to respond, contributing twenty dollars, are carpentry and shoe-making apprentices in Red Cross orphanage Jerusalem, their pay being only thirty cents daily. Moslem, Jewish and Christian women in the industrial workrooms give day's pay, pledging themselves to encourage others. Captain Edgar reports from Tripoli thousands of Armenian deportees trekking from Hama across mountains to their devastated homes in Kessab near Antioch. Funds especially necessary to rebuild roofs, equip hospitals and furnish food and employment until harvest. Six hundred

Armenian women and children deported by Turks to Bagdad arrived by sea Port Said. This Christmastide humanity understands as never before the bright promise of Bethlehem and red sacrifices of Calvary.

(Signed) Trowbridge.

BIBLE STUDY FOR 300,000 TARS

Nearly 300,000 bluejackets studied the Bible under capable teachers at the Great Lakes Naval Training Station during 1917-'18, according to an announcement just made by the publicity department of the Chicago Y. M. C. A. Beginning in August, 1917, about 200 Chicago business men who believed the field for Bible study at the naval training station was promising, began organizing classes. Those business men gave up their Sundays to the work, and although the first class contained only fifty-three young sailors, the number constantly grew.

Because of appeals from the women of France, an organization of women has been effected in the United States. They have expressed their purpose thus: 1. To associate ourselves with the women of France in their protest and appeal, which is annexed hereto.

2. To demand that whatever in the present war would or might stand as a precedent for these dangerous and degenerate villainies be met and broken at the final peace by the counter-precedent of trial before an international tribunal and punishment, on conviction as a criminal, of every officer, soldier or civilian of either of the said Central Powers or of any of their allies who shall be accused, whether as principal or accomplice, of any sexual offense against a woman in the course of the war.

3. To declare our own deliberate feeling, judgment and position to be that all women so injured by a despicable enemy ought to be treated and regarded not as shamed, but as wounded in war; and we implore our allies to confer that status on them, both officially and in the public mind.

Those interested may address the Committee for the Protection of Women under International Law, Eagle Building, Fourth Floor, Brooklyn, N. Y.

Foxes That Spoil Our Vineyards, by Frederick Nordquist.

Mr. Nordquist names many of these little foxes—selfishness, bad temper, impatience, tardiness, laziness, indifference, etc., and then rather inconsistently speaks of "certain big fellows lurking round," such as drink, the cigarette, the theatre, etc.

8 pages, 5 x 8 inches. The Augustana Book Concern, Rock Island, Ill. 10 cents. J. H. R.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association,
822 North La Salle Street, Chicago.

"Crannell's Vest Pocket Lessons for 1919"

well takes its place with the very best of the vest pocket helps to the International Sunday-school Lessons. This is the second volume of such lessons from the pen of Dr. Crannell, President of the Kansas City Theological Seminary, who has been a welcome speaker at The Moody Bible Institute from time to time.

226 pages. 3 x 6-inches. The Roger Williams Press, Philadelphia. 25 cents, net.

J. H. R.

Some months ago an extensive review was made of **The International Standard Bible Encyclopedia** in these columns. We call attention to the following brief commendation of the work as a whole, by Dr. Gray:

"This is a great and elaborate work but suitable for popular use because it gives arguments both for the conservative and radical sides of the history of the Old and New Testaments. Ordinary students may turn to it with confidence as its scholarship is not only ample but sound. A number of its contributors have lectured on the platform of The Moody Bible Institute. —James M. Gray."

Romans and 1st and 2nd Corinthians, by Rev. William Evans, D. D.

This volume is a continuation of Dr. Evans' popular expositions in the series known as "Through the Bible Book by Book." Already three volumes have appeared. These lectures were given by Dr. Evans in many places to large audiences. The standpoint is evangelical and conservative and well exemplifies the standpoint of practically all great Bible schools of the country.

253 pages, 5½ x 8 inches, Fleming H. Revell Company, New York and Chicago. \$1.25, net.

J. H. R.

The Imperial Hope, by Rev. H. Pierson King.

This is one of many books on the return of the Lord that have been published within the last year, and it is one of the best. The author sticks closely to his subject, "The Imperial Hope" and clearly shows that this hope is to be distinguished from "The Blessed Hope," the latter belonging to the Christian, while the former belongs to the material and political world. In the discussion, there is careful attention given to the place of the Jew in world movements, to the rise and development of the

Antichrist, to the establishment of the ten-kingdom coalition, and the new imperial order.

183 pages, 5¼ x 7½ inches, Fleming H. Revell Company, New York and Chicago. \$1.00, net.

J. H. R.

The Unrecognized Christ, by Rev. John Gardner, D. D., Pastor, the New England Congregational Church, Chicago.

This collection of nine sermons delivered at the Northfield General Conference, were extemporized utterances delivered to promiscuous audiences. They were received with such favor that ministers and theological professors desired their publication. Their purpose was to make Christ real to the man facing life's temptations and experiences. Christ unrecognized, tempted, transfigured, anointed, rejected, crucified and vindicated, is in these sermons portrayed before the reader by one who has the skill of clear thinking and writing, and brings out the spiritual aspects of Christ's work faithfully.

158 pages, 5 x 7½ inches. Fleming H. Revell Company, New York and Chicago. \$1.00, net.

J. H. R.

The Fundamental Doctrines of the Christian Faith, by Rev. R. A. Torrey, D. D.

This book of fifteen chapters, originally fifteen sermons, presents most of the fundamental doctrines of the Christian faith in a way that is characteristic of the author; that is, in a positive, clear and scriptural way. Some of the doctrines are presented with particular application to popular errors such as Christian Science and modern philosophy. There is one teaching on the Holy Scriptures, two on the doctrine of God, two on the doctrine of Jesus Christ in His personality, two on the doctrine of the Holy Spirit, and one each on the atonement, justification by faith, the new birth, sanctification, resurrection, the devil, hell and future punishment.

328 pages. 5¼ x 8 inches. The George H. Doran Company, New York. \$1.40, net.

J. H. R.

The Menace of Modernism, by Rev. William B. Riley, D. D.

Dr. Riley broadly defines modernism as a belief in the Bible as purely human in its origin and authorship. Modernism teaches that the inspiration of the Bible exists only in the ability to inspire and its interpretation is a matter of convenience. The author combats each of these positions in his characteristically vigorous style.

He asks whether modernism is undermining the theological ministry, whether the state university is becoming a hot bed of heterodoxy, whether the denominational colleges are denying the evangelical faith, and whether the modern Bible school is not an antidote for skepticism.

The reading of this book will save some who are drifting towards liberalism and will stimulate the champions of orthodox truth to contend for the faith that was once for all delivered to the saints.

181 pages. 5 x 7½ inches. Christian Alliance Publishing Company, New York. \$1.00, net. J. H. R.

The General Epistles, by Professor Charles R. Erdman, D. D.

These expositions were practically for the every-day man, although given by a distinguished professor in Princeton Theological Seminary. The epistles written by James, Peter and John are of a most general character, as references are found to every cardinal doctrine of the Christian faith, and they touch every phase of Christian experience. "The prophetic utterances point us forward to Christ's return, not with such fulness as might satisfy our curiosity, but with such certainty as to inspire hope." We have accurate pictures in these epistles of the apostolic church, but the teachings have immediate application to the modern church. The manner of exposition is to quote a paragraph and then follow with remarks in elucidation. This volume is one of several by the same author on different books of the Bible.

185 pages, 4½ x 7 inches, limp boards. The Westminster Press, Philadelphia. 75 cents, net. J. H. R.

The Collapse of Christless Civilizations, by Rev. Richard Cameron Wylie, D. D.

This is a finely intended little book written in the interests of the National Reform Association, whose object for more than a half century has been to get some definite recognition of Jesus Christ in the Constitution of the United States.

The object of these esteemed Christian brethren as far as the instalment of the righteousness among nations is concerned and the proper recognition of God and Jesus Christ is to be most highly commended; but we believe that in this book the author takes an unscriptural and indefensible position when he insists that Jesus Christ is the ruler of nations as such. This position gives facility to the slipping in of the error that the restoration of Israel and the establishment of Jesus Christ on the throne of David is simply the redemption of the world morally and religiously. The use of Scripture in the book is apparently somewhat perverted, and every passage cited with respect to Christ's present reign could be cited in connection with

the ultimate establishment of His reign on earth as Son of David, the King of kings and Lord of lords. We cannot endorse the statement that one-half of the gospel message is a proclamation that Christ is the ruler of the nations of this world.

135 pages. 5 x 7½ inches. The National Reform Association, Pittsburgh, Pa. 50 cents, postpaid. J. H. R.

How to Know the Bible, by Professor George Hodges, D. D., Dean of the Episcopal Theological School at Cambridge, Mass.

The title of this book is the chief reason for giving it any notice at all, for in these days of increased interest in Bible study, many are taking up anything that seems to promise help. Doubtless many Christian homes will welcome this book, and there it will be a deadly poison to right treatment of God's Word. It is written from the standpoint of destructive criticism, and it is really astounding why this Germanized and obsolete theory of Biblical criticism should have the least toleration from sane Christians.

The author says that "the new spirit" whatever that may be, unless it is the German cult as applied to the criticism of the Scriptures, is to be taken as the criterion in judging of the authority of, and whatever may be found within, the Bible. He says this spirit denies the actuality of Eden, for "the notion of a golden age in the past is neither Hebrew nor Christian."

He speaks of Robert Ingersoll taking advantage of the mistakes of Moses, and appears to decidedly endorse those mistakes. Apropos of this, he says "the dullest child in the grammar school knows more about the world than Moses or Plato or Julius Caesar did, or anybody else that lived more than five hundred years ago." He says that "those who defend the Mosaic authorship of the Pentateuch do it at the peril of their own soul."

Again, "We know more about the planet we live on than the Hebrews knew about it a thousand years before Christ." Again, "We are not responsible for the Old Testament. We are not under obligation to defend it, where, by the standard of the new spirit, it cannot be defended." Still again, "When Jesus told the disciples that Elijah was mistaken, He liberated us from allegiance to the Old Testament." In speaking of the inspiration of the Scriptures, he says that "the writers of the Scriptures, Michael Angelo, Raphael, Copernicus, Washington and Lincoln, whether they wrote books of the Bible, built churches, ruled states or made another contribution to the progress of the world, were inspired of God." We deeply deplore the publication of such a book.

360 pages. 5 x 7½ inches. Bobbs Merrill Co., Indianapolis, Ind. \$1.50, net. J. H. R.

The Moody Bible Institute of Chicago

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Y. M. C. A., Grand Rapids, Mich.
Mr. Gosnell: Bible Class, City Rescue Mission, Grand Rapids, Mich.

Dr. Fitzwater: First Presbyterian Church, Elkhart, Ind.; Union Bible Class, Detroit, Mich.; Students' reunions, Pittsburgh, Harrisburg and Philadelphia, Pa.; Wilmington, Del., and Washington, D. C.

Dr. Russell: Conferences at Minneapolis and St. Paul, Minn.

Dr. Ralston: Crerar Presbyterian Church.
Mr. Pace: Leavitt St. Congregational Church; Weaver Memorial U. B. Church; Conference of Italian Workers of Chicago.

RECENT SPECIAL SPEAKERS

December 10, 11, 12—Mr. William H. Henderson, Superintendent Shantymen's Christian Association.

December 15—Rev. A. M. Cunningham, missionary to North China.

December 29—Miss Sara C. Palmer, evangelist, Chicago.

January 3—Mrs. A. M. Cunningham, missionary to North China.

January 8—Rev. C. R. Scafe, pastor of the Fourth Presbyterian Church, Spokane, Wash.

THE DEATH OF MRS. JAMES M. GRAY

Susie G., the wife of Dr. James M. Gray, departed to be with Christ on Saturday, January 4, 1919. She had passed successfully through a serious operation and a full recovery was expected, so that her death came as a great shock to her family and friends.

Mrs. Gray was a woman of high intellectual and social gifts, of exquisite taste and, above all, was a devoted follower of Jesus Christ. She was unselfish, modest, generous, of an affectionate nature, and, while deeply spiritual, was intensely human. Her love for the children of God, even the humblest, was deeply sincere, as was indeed her love for all human kind, so that she was enabled to perform her many beneficences without the least trace of patronage.

During the world war the fires of patriotism glowed in her heart in a way which kindled many other hearts. Although it cost her much, she freely surrendered her youngest son, Philip M., who volunteered for service in the army and has risen to the rank of first lieutenant, being still in France. At one time Mrs. Gray received an impression, which proved to be mistaken, that the position he occupied shielded him from many of the dangers incident to the soldier's

life. Solicitous as she was for his safety, she remarked that she did not wish her son to be spared any service or danger which belonged to the true soldier.

Mrs. Gray's great gifts as a Bible teacher were exercised for some time in a class at the Fourth Presbyterian Church, Chicago. She was the moving spirit in a Missionary Prayer Union which she inaugurated among the wives of members of the Institute Council. This Union is now supporting a missionary in Africa.

But perhaps the most notable monument of her public service is the Married Women's Guild, founded nearly five years ago for the benefit of unenrolled wives of Institute students. This organization was born of her love and prayers and is designed to prepare its members for greater helpfulness in the work of their husbands. Such subjects as Bible synthesis, personal work and Domestic Science, are taught in the Guild, and a fellowship meeting is a feature of its gatherings. Many rise up to bless her for the benefit received in this organization.

Mrs. Gray took a profound interest in her husband's work and directed all her thought and energy toward being a true helpmeet to him; his loss in her death is incalculable. Upon her children she poured out a wealth of affection which will always abide as a hallowed memory. Indeed, her mother-love was like an alabaster box, filled with a heavenly fragrance which could not be confined to her own home, but which sweetened and enriched many other homes beside.

A private service of Scripture reading, prayer and song was conducted at the residence in Chicago by Rev. L. W. Gosnell, Assistant Dean of The Moody Bible Institute, and Rev. John Timothy Stone, D. D., pastor of the Fourth Presbyterian Church. Professor and Mrs. Guy C. Latchaw sang, one selection being Dr. A. J. Gordon's hymn, "We'll Say Good Morning in Glory." The funeral services in New York City were conducted by Rev. Joseph W. Kemp, D. D., pastor of the Metropolitan Tabernacle, New York. Mrs. Gray's body rests in Woodlawn cemetery, awaiting the resurrection of the just.

MR. CROWELL AND THE NEW ERA MOVEMENT

Mr. Henry P. Crowell, president of The Moody Bible Institute, is chairman of the New Era Movement of the Presbyterian Church. The Council comprises forty representative Presbyterians, including Vice-President Marshall, Governor Whitman of New York, Governor Goodrich of Indiana, John Wanamaker, William

A. Harbison (also a trustee of the Institute), Cyrus H. McCormick, James B. Forgan, John V. Farwell and others, representing all sections of the country.

THE NEW SUPERINTENDENT OF MEN



Dr. Dale.

The transfer of Mr. Meeker to the office of Director of the Practical Work Course left the office of the Superintendent of Men in charge of the Assistant Superintendent, Mr. Kirk, until the beginning of this term, when the Rev. Otis G. Dale, D. D., was called to fill it.

Dr. Dale is a graduate of Parsons College, Ia., and of McCormick Theological Seminary. Between his college and seminary work he was engaged in secular teaching and thereafter served in pastorates of the Presbyterian church in the northwest and southwest. His last location was that of Director of Religious Education and Church Finance in Immanuel Presbyterian Church, Los Angeles, Cal. He was also associated with the Sunday evangelistic campaigns, being the organizer of the neighborhood prayer meetings in Los Angeles, Chicago, Duluth and elsewhere.

Dr. Dale's commendations are of the highest order as to his Christian character, his teaching gifts and executive ability. He has had a good deal of experience in dealing with young men and is, of course, in hearty sympathy with the doctrinal position of the Institute in all particulars.

Mr. Kirk's work in the Superintendent's office was greatly appreciated by all concerned, and he has well earned the respite now coming to him with opportunities which he had hitherto been denied because of his excessive labors.

A BIRTHDAY CELEBRATION

Dr. and Mrs. D. B. Towner gave a party on the evening of December 9 in honor of the ninety-second birthday of Mrs. Julia Towner, Dr. Towner's mother, the guests including Professor and Mrs. Warren C. Coffin, Mr. and Mrs. Walter D. Willett, Miss Williams of Pittston, Pa., Miss Lamberton of Pittsburgh, Pa., and Miss Frederickson of Neenah, Wis. Prof. Coffin and the young ladies gave a fine musical program, and Dr. and Mrs. Towner sang a composition by the former entitled, "The Bible That Mother Gave to Me."

Dr. Towner says: "Mother was a mother to P. P. Bliss and James McGranahan while they were pupils of my father and lived at our house. She has been a member of the M. E. Church for more than seventy years; always musical, though not an educated musician, and my earliest

recollections are the songs she used to sing to us around the fireside. She continues active about the house, is fond of making bread, and



Mrs. Julia Towner.

made the bread for this occasion. She never takes a nap during the day, never goes to bed until her son is home, and is always the last one to go upstairs at night; and before retiring she never fails to say, 'Son, wind the clock,' (a wooden clock 150 years old), and 'Son, are the doors all fastened?'"

FALL TERM GRADUATION, 1918

This event took place on Thursday, December nineteenth.

The class exercises at eleven in the morning, as is the custom, were largely taken up with the two addresses by the class speakers, Mr. L. R. Morgan and Miss Merle Elmer. These were both very fine.

The class song, words by Miss Florence Cole, music by Mr. F. J. Worthington, reproduced herewith, was up to the usual standard and was sung with a zest and earnestness which made its martial words mean much.

At three in the afternoon a most enjoyable music recital was given by the students.

The formal reception at 5:30, reminded the Seniors of their entering the Institute as new students two years before. But instead of the formidable line of awe-inspiring faculty members, they saw, this time, the loved familiar faces of those who had proven true friends and helpers during all the varied experiences of their course.

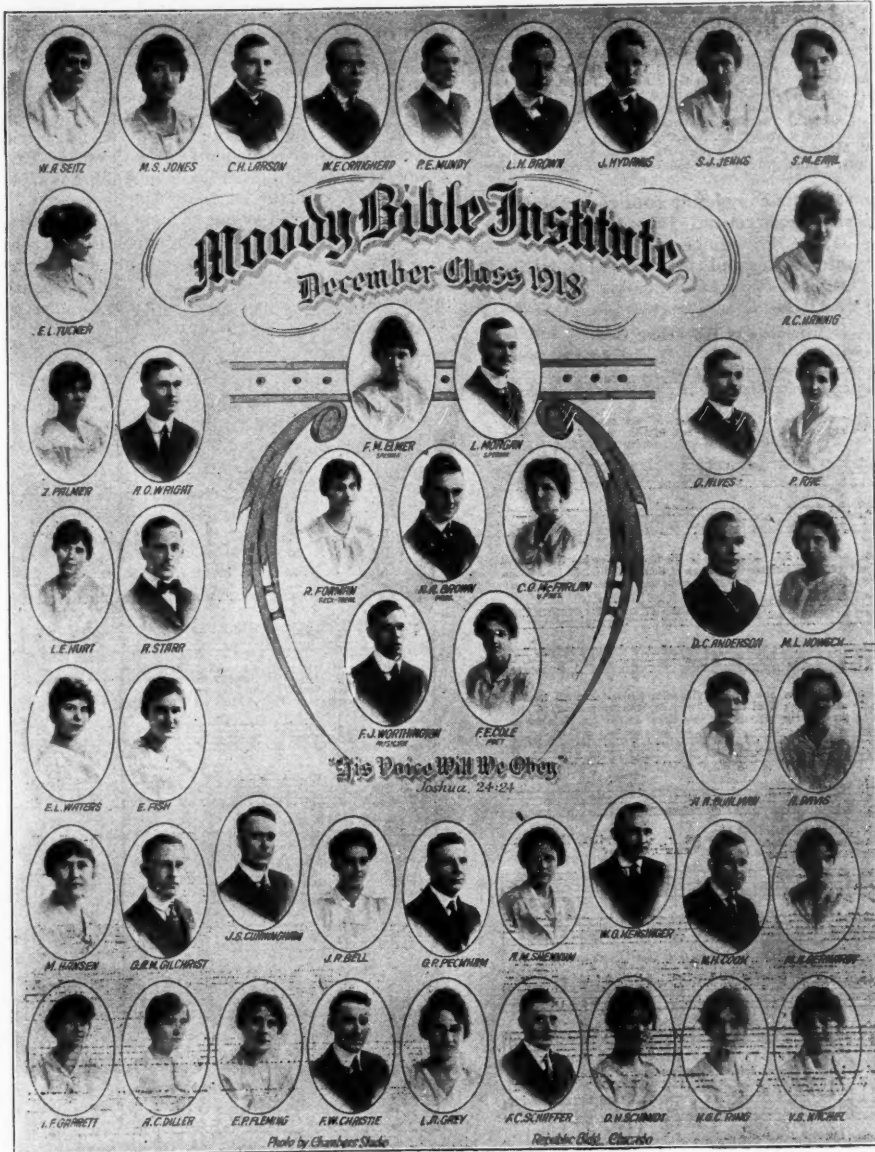
A happy time at supper followed and then the class picture was presented by Miss Viola B. Kachel and acknowledged by Mr. Gosnell, in the absence of Dr. Gray. Miss Kachel carried through her talk the thought of the class as a regiment of soldiers going forth to battle in the name of their great captain and in His power. The picture she designated as their service flag of forty-eight stars.

The program for the public exercises in the

evening was most unique in character. Instead of a message to the graduates from one speaker, a general topic was considered,—“What The Moody Bible Institute Emphasizes in its Extension Work.” Three brief, most instructive and inspiring addresses, vital with heart and life experience, were given by Rev. B. B. Sutcliffe, Mrs. Margaret T. Russell and Rev. George E. Guille, their subjects being respectively,

“The Study of the English Bible and Personal Evangelism,” “Women’s Work in the Home, the Church and the Mission Field,” and “The Christian As a Living Witness.”

The “Living Witnesses” of the Class of Fall, 1918, then received their diplomas from the hands of the new Secretary of the Board of Trustees, Mr. Bryan Y. Craig. After the singing of the Christian Fellowship Song, the bene-



diction was pronounced by the Rev. R. C. Scafe, Seattle, Wash., a former student, and the forty-eight seniors went forth to swell the ranks in the mighty army of God's chosen ones from The Moody Bible Institute of Chicago.

The following are the graduates:

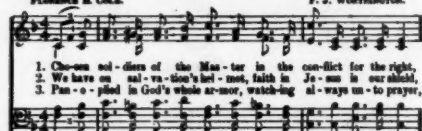
Jennie R. Bell, Anna A. Buhlman, Florence Eva Cole, Annabelle Davis, Alma C. Diller, Sadie M. Earl, F. Merle Elmer, Eleanor Fish, Eva Petry Fleming, Rebecca Forman, Irene Fields Garrett, Mabel Alta Gerhardt, Lucina R. Grey, Alvina C. Hanning, Mollie Hansen, Laura E. Hurt, Susan J. Jenks, Mabel S. Jones, Viola Belle Kachel, Chloa Green McFarlan, Mathilda Louise Nowack, Zoe Palmer, Phyllis Rae, Helen Gertrude C. Ring, Dora Henrietta Schmidt, Wilhelmina A. Seitz, Alma M. Shennum, Elsie Leigh Tucker, Ethel L. Watters, Orlando Alves, David C. Anderson, Lynn Harry Brown, Ralph A. Brown, Fred W. Christie, Norman H. Cook, Walter E. Craighead, James Scott Cunningham, Geo. R. M. Gilchrist, Joseph Hydanus, William G. Kensinger, Charles Homer Larson, Livingston Richard Morgan, Percy Edward Mundy, Geo. P. Peckham, Frank Clifford Schaffer, Ray Starr, Frank James Worthington, Asa Orlando Wright.

The students completing courses in the Correspondence Department, July 1, 1918, to October 31, 1918, numbered 133, representing twenty-nine states and three foreign countries.

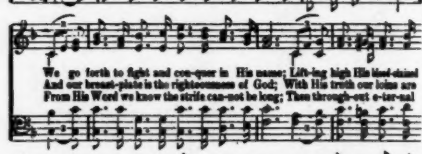
Soldiers of the Living God.

FLORENCE E. COLE.

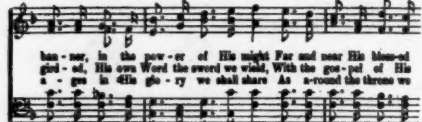
F. J. WORTHINGTON.



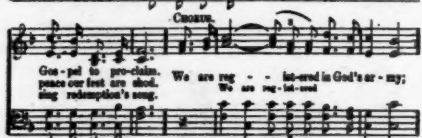
1. Cho-son sol-diers of the Mas-ter in the con-flict for the right,
2. We have on sal-va-tion's hel-met, faith in Je-sus in our shield,
3. Pan-o-nial in God's whale ar-mor, watch-ing al-ways on-to prayer,



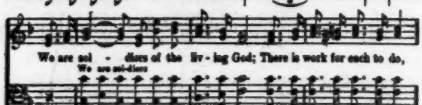
We go forth to fight and con-quer in His name; Lift-ing high His blood and
And our broad-plate is the righteousness of God; With His truth our loins are
From His Word we know the strife can-not be long; Than through-out e-ter-nal



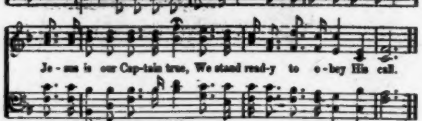
hon-our, in the pow-er of His might Far and near His blood-ed
gird-ed, His own Word the sword we wield, With the gos-pel of His
a-ges in His glo-ry we shall share As a-round the throne we



Gos-pel to pro-claim. We are re-gis-tered in God's ar-my;
peace our feet are shod, sing redemption's song. We are re-gis-tered



We are sol-diers of the liv-ing God; There is work for each to do,
We are sol-diers



Je-sus is our Cap-tain true, We stand read-y to o-bey His call.

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A PRETTY WEDDING

Massey Chapel was the scene of a very pretty wedding the evening of December 18 when Mr. John Steffan and Miss Elizabeth Becker, both students, were united in marriage by Mr. Gosnell. The ceremony was followed by an impressive consecration service conducted by Dr. Russell. Mrs. L. M. Becker sang "Savior, Like a Shepherd Lead Us," accompanied by Miss Edna G. Johnson. The bride was presented by her brother from Camp Grant. The groom was accompanied by Mr. W. G. A. Millar of Pittsburgh, Pa. Refreshments were served, after which the couple left for a short wedding trip.

Mr. and Mrs. Steffan expected to begin their work under the Steffan Prison Evangelistic Association about January 18 at Pittsburgh, Pa., going from there to other cities in Ohio, Pennsylvania and Virginia.

Mr. Millar, who is purchasing agent of the American Steel Bridge Company, Pittsburgh, and Mr. A. M. Johnson, president of the National Life Insurance Company, Chicago, are members of the Association, with a number of other prominent business men.

IN MEMORIAM

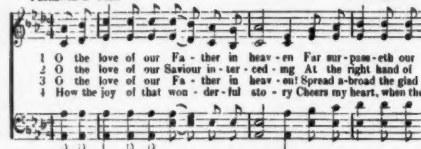
This song was composed by G. D. Enns on

Unending Love.

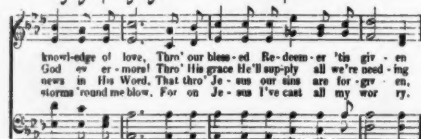
To my friend and classmate F. Willard Housman

FLORENCE E. COLE

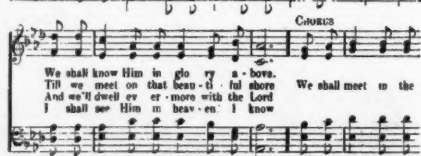
G. D. ENNS



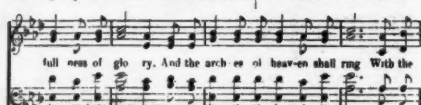
- 1 O the love of our Fa-ther in heav-en Far sur-pass-eth our
- 2 O the love of our Sav-our in ter-red-mg At the right hand of
- 3 O the love of our Fa-ther in heav-en! Spread a-broad the glad
- 4 How the joy of that won-der-ful sto-ry Choers my heart, when the



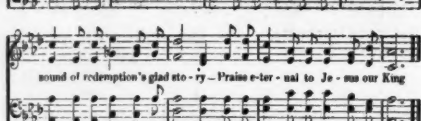
knowl-edge of love, Turn' our bless-ed Re-deem-er 'tis giv-en
God ev-er-more! Thro' His grace He'll sup-ply all we're need-ing
overs in His Word, That thro' Je-sus our sins are for-giv-en,
storm's round me blow, For on Je-sus I've cast all my wor-ry.



We shall know Him in glo-ry a-bove. We shall meet in the
Till we meet on that beau-ti-ful shore
And we'll dwell ev-er-more with the Lord
I shall see Him in heav-en I know



fullness of glo-ry. And the arch-es of heav-en shall ring With the



sound of redemption's glad sto-ry. Praise e-ter-nal to Je-sus our King

Copyright, 1918, by G. D. Enns.

hearing of the death of his friend and classmate, F. Willard Houseman, who was called home last November. Florence E. Cole, another classmate, wrote the words.

AT A TRAINING HOME IN CHINA

This picture of former Institute students was taken while they were in the Women's Training Home, Yangchow, Kiangsu, China.



Left to right—Ida Wilson, '17, Margery Reynolds, '16, Ruby Thompson, '16, Winifred F. Steven, '16.

A MISSIONARY GROUP

The picture below was taken last July at the Africa Inland Home, Brooklyn, N. Y., at a reunion of Institute missionary volunteers who were waiting to sail for Africa, under the Africa Inland and Sudan Interior Missions.



Back row, left to right—Mr. Lehman, '17, Miss Jessie Nethercote, '18, Miss F. W. Parker,

'18, Miss Sarah E. McFarlane, '18.

Front row—Miss Teresa Whittall, '18, Miss Katheryn McKenzie, '18, Miss Joyce Nethercote, '18, Mr. Hector Kirk, '17.

ALUMNI MEETINGS

Robert L. Morton, '13, reports an enjoyable and profitable meeting of the Michigan Baptist M. B. I. men at the state convention in Owosso, Mich., December 3-5. G. D. Ainger, '11, was elected president and Mr. Morton, secretary-treasurer. A larger gathering is looked for at next year's state convention at Flint.

The Kansas City Alumni Association met November 30 in the rooms of the Y. W. C. A. Twenty-four former students were present at supper. The object of the Association was presented by Dr. Emily S. Cooper, '94, president, and a few remarks made by Mr. John T. Hartman, '00, vice-president (who is S. S. missionary for the four presbyteries of Kansas. Mr. Gaylord brought greetings from the Institute, and spoke along the line of the possibilities of larger service for present and former students. The Association has twenty-one members, and it is expected that many others who were unable to attend will soon join. Miss Dollie E. Walden is secretary and Miss Margaret Hunter, treasurer.

WAR WORK PERSONALIA

Corporal Frank H. Banyard, Battery C, 72d Artillery, wrote from France, November 12, of the great rejoicing over the end of the war. He was to spend Christmas with his parents in England.

L. Jack Clark, '17, released from army service on Thanksgiving Day, is now secretary of the Boys' Department of the Y. M. C. A. at Houston, Tex. He says: "Mel Trotter and the quartet have been here and near here for the past two weeks. 'Mel' has his same old effective punch, and the boys are singing hundreds into the kingdom."

Lieutenant John Vincent Bruner, '17, was wounded November 4, but wrote that he was improving and expected to join his company in time to march over the German border with them.

John Imrie, '16, with the Canadian Engineers in the British Expeditionary Force, France, writes that he has been twice wounded. He hopes to be back in the states soon to resume his work as an evangelistic singer with Mrs. Imrie as his accompanist.

Larrell L. Elsey sent greetings to his Institute friends on arrival in New York City with a transport of soldiers. He expected to sail again for Europe December 21 to continue his work.

A letter from James E. Kelly, '18, dated October 13, Subchaser Base 25, tells of his interesting trip from the Great Lakes to Southern

Italy where they were stationed in a British camp awaiting further orders.

PERSONALIA

The Dean has received a New Year greeting from Henry Woolnough, '13, of the 8th Canadian Field Ambulance in the Field. It was dated at Mons, Belgium.

L. P. Cassel, '13, is in his second year at the Northern Baptist Theological Seminary, and is also serving Grace Baptist Church, West Side, Chicago.

Mr. and Mrs. William G. Kensinger, '18, have been accepted by the Congo Inland Mission Board and sailed from New York City, January 15. Their address will be Dyoka Punda, Congo Belge, Kasail District, West Central Africa.

Rev. Benjamin Franklin, '99, pastor of Park Memorial Baptist Church, Springfield, Mass., sent a Christmas and New Year's greeting to his members and friends in the form of a letter which included a prayer that must have come like a blessing from Heaven to all who received it. The following is from his Weekly Calendar:

"If after kirk ye bide a wee,
There's some wad like to speak to ye.
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat with ye
Is stranger here than ye, may be,
All here hae got their fears and cares;
Add you your soul unto our prayers,
Be thou our angel unawares."

H. Lee McLendon, '15, pastor of Calvary Baptist Church, Cleveland, O., since January, 1918, reports constant conversions and the addition of forty new members during the year. While taking his Institute course, and for two years thereafter, he was pastor of the Marquette Road Baptist Church, Chicago.

In a letter of congratulation to the December graduating class Mrs. H. K. W. Patterson, Aug., '17, tells of the work accomplished last year in Lincoln, Mich., where her husband took the pastorate of the M. E. church, in April. In September Mr. Patterson was very severely injured in a street car accident and Mrs. Patterson was obliged to assume the duties of the pastorate. She occupied the pulpit and preached sometimes three times on a Sunday, taught a class of boys in the Sunday-school, conducted the singing and solo work, and besides all this went out collecting money to repair the interior of one of the churches. She sent the following message to the students: "Tell them to take in everything while they are there for they will need it all. There is no place in all the world like the M. B. I. I should not have been able to do all this save for the strenuous training I received there."

Rev. Howard C. Fulton, '15, has closed his

work as acting pastor of the First Baptist church, Norwalk, O., and accepted the pastorate of the Berean Baptist Church, Grand Rapids, Mich. He says: "The Berean church has a membership of 350, is alive and hungry for the Word."

J. H. Bruggink, '14, formerly at Whiting, Kan., is now pastor of the Baptist church, Forest City, Ill.

Rev. J. W. Patterson, '03, pastor of the Second Baptist Church, Mt. Vernon, Ill., sent out greetings for the New Year in the form of a booklet of his own composition, including an able and Scriptural statement of the factors of Christian manhood.

Ralph D. Hinkleman, '17, has recently been transferred to the M. E. Church, Pardeeville, Wis. He writes most interestingly of God's blessing upon his work at Stockbridge, Wis., and His providential dealings with him.

Rev. and Mrs. E. G. Aldridge, '18, after a successful evangelistic campaign at Corinth, N. Y., went to Green Island, N. Y., January 6.

Ephesians 5:20 in Chinese hieroglyphics, received by Dr. Gray, conveyed Thanksgiving greetings to the Institute family from Grace A. Van Duyn, '09, Rose M. Lindstrom, '12, and Margaret Reynolds, '16. Their address is China Inland Mission, Yangkow, Kiangsi, China.

Rev. F. I. Drexler, '97, formerly at Vallego, Cal., is now pastor of Tulare Church, Tulare, Cal. A new church building has been erected under his present pastorate.

CORRESPONDENCE DEPARTMENT

A leper in the Louisiana Leper Colony has completed the course in Synthetic Bible Study. He was in an advanced stage of the disease and was unable to use a pen, but managed to use the typewriter with what was left of his fingers. His lesson papers were always beautifully done and after careful fumigation were sent to Chicago. They were graded just as strictly as other papers and it was not known until the course was completed that the student was a leper.

In Muskogee, Okla., four different groups of people are studying the Seofield Course. The classes are continuous and have been going on two years. One is composed entirely of business women. The consensus of opinion among them is this: "We, as women who fill a place in the business world, with little time for study, have not found this course too deep nor the work too onerous. We have passed into a greater comprehension and a deeper love of our Lord and Master Jesus Christ, without whom there is no redemption."

A man led to the Lord as a result of getting in touch with the Correspondence Department writes as follows: "Owing to the fact that you are taking the welfare of my soul to the Lord

in prayer, I have learned to think a great deal of you. And I must tell you that the good Lord has answered your prayers. I am glad to say that I have been converted and was baptized last Sunday night."

"I cannot tell you how I have enjoyed the study of this lesson" (Synthetic Bible Study), writes a Sunday-school teacher. "As I have read and reread Genesis so many new truths have been fastened on my mind. I have been specially impressed with 'Isaac, a type of Christ.' Pray that by this study I may become a channel of blessing to my two boys, twelve and fourteen years of age, and to the seventy-five women in my Bible class."

"I am of Syrian birth," writes a correspondence student. "My home was twenty miles east of the Sea of Galilee in a town named Ezra, after the famous priest and scribe. After traveling to France, Africa, and South America I came to America, and it was here that I received the call to preach the gospel. As soon as I have finished my preparation it is my intention to return to my native Arabia with Christ's message to the needy. I am so glad that General Allenby took Jerusalem and I hope and pray that all my country may be under Christian dominion, that my people may have justice."

SOLDIERS STUDYING THE BIBLE BY CORRESPONDENCE

The department has reports from seventy-eight men actively engaged in study, quite a large number not reported. Within the last few months, twenty men in military service were enrolled, two of them from France. Two men completed courses while in service.

As all the courses except one come in pamphlet form, the soldier, sailor or airman finds little difficulty in packing up his study material in his kit. While in camp, the men in training frequently have time which they may devote to Bible study, and as Christian soldiers learn of the opportunities of study by correspondence, they take quick advantage of it. Christian workers in camps would do well to call the attention of Christian soldiers to correspondence work and give the department the names of those interested. If a fund could be established to pay the fees for courses for men in military service, many of them who feel limited financially would be glad to take the studies.

DR. GRAY'S INVITATION TO EUROPE.

It had not been generally known that the editor of this magazine was one of the number of secular and religious editors who had been invited by the British Government to visit the battle fields of France during the present winter. Dr. Gray had elected to go in January, but the signing of the armistice rendered it unnecessary.

BORN

To Mr. and Mrs. David M. Beggs, '14, November 16, 1918, a daughter, Elizabeth Jane.

To Mr. and Mrs. Frederick E. Holland, '15, Matara, British East Africa, October 13, 1918, a daughter.

MARRIED

Rev. E. G. Aldridge, '18, and Miss Elizabeth E. Irving, '18, October 1, 1918, Gloversville, N. Y.

Mr. J. W. Moffitt, '19, and Miss Phillis Rae, '18, December 20, 1918, Chicago, Ill.

Mr. Nelson H. Turner, '19, and Miss Cora May Foss, December 21, 1918, at the Pacific Congregational Church, Chicago, Ill. Reception at the home of the bride's parents.

Rev. Lewis Harrison Miller, '16, and Miss Gertrude Minnie Farquhar, December 23, 1918, Chateaugay, New York. At home after January 1, Charleston, S. C.

Rev. Charles F. Geiger and Miss Lorena A. Irle, January 1, Star Prairie, Wis. At home after February 1, Washington Manse, Chatfield, Minn.

DIED

Vance Shober, January 7, at Saginaw, Mich.

Mrs. John Entwisle, '17, nee Sadie Poage, of influenza, at Omaha, Neb., December 16, 1918. Burial was at Central City, Neb.

Vergil H. Guthrie, '11, of pneumonia, October 17, 1918, in France. He was a member of the 313th Ammunition Train, 88th Artillery Division.

Timon C. Hestekind, '15, with the 127th Infantry Machine Gun Division, killed in action in France.

Miss May Helen Cox, '15, of St. Paul, Minn., December 17, 1918, after a long illness.

Miss Fannie C. Crull, '11, an invalid and faithful witness for years, November 30, 1918. Her sister, Miss Julia M. Crull, also attended the Institute in 1911.

C. C. CASE, CHORUS LEADER, DEAD

Mr. Case died in Oberlin, O., December 1, 1918. He had devoted his entire life to musical instruction and religious work and had made a wide reputation as a leader of large choruses. After the early country singing schools, there were the normals and conventions. In these he was associated with B. F. Baker, Geo. F. Root, P. P. Bliss, James McGranahan, C. C. Williams, and others.

The assembly work began at Chautauqua, N. Y., in its early days, where he gained a life long friend in the founder, Bishop Vincent. He led choruses in southern and western states, in all covering a period of about thirty-five years. During those years he led the choir in the Moody Church in Chicago and accompanied D. L. Moody in his evangelist meetings. His most popular gospel song was, "Why Not Now?"

The Gospel in Print

WHAT ONE GOOD BOOK DID

Rev. G. J. Johnson preached one evening in a Baptist church in Pennsylvania, and in his sermon spoke of a little book, "The Blood of Jesus," written by William Reid, of Scotland. He noticed that a family near the pulpit became agitated at the mention of the book, and learned after the service, from the pastor, that the little book had been used of God to bring that whole family to Christ. They were Roman Catholics, trusting in good works and penance for salvation, until a friend sent them "The Blood of Jesus" to read. From it they learned, for the first time, that they could be completely saved by the blood of Jesus, and they were soon all rejoicing in his "finished" salvation. The little book had gone where no Protestant preacher would have been welcomed, carrying with it light and life; and there are hundreds of homes that would drive from their doors one who came to preach the blood of Jesus.—A. C. Dixon.

THE TRACT AND THE BIBLE

Next to its being a direct vehicle of converting grace, the tract performs no greater ministry than that of constraining men to search the Scriptures personally, in order to satisfy the hunger of their souls. "I observed a man carefully folding a tract before placing it in his pocket," writes a London City Mission worker. "You handle that paper as though you valued it." "Indeed I do," was the reply, "and I thank you for your kindness in supplying them. I always read them, and refer to the Scripture passages mentioned. The first tract you gave me sent me to the Book." "Then you read the Bible sometimes?" "Yes, sir," he answered, quite frankly, "and to great profit." The missionary, who knew his man, heard this with surprise. "How long since you began to read the Scriptures?" "Not long, sir, only since I took to reading the tracts. One helps me to understand the other."—"The Christian."

"LEAVES OF HEALING"

Evangelist N. H. Camp, 5416 Winthrop Avenue, Chicago, announces a new and greatly improved edition of his well known tract, "The Way of Life Made Plain." God has singularly blessed this leaflet to thousands, marked conversions resulting. A total of 2 1-4 million have been issued in English, Spanish, and Italian. Mr. Camp offers a specimen copy of the new edition in English for a stamped reply envelope.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from December 1, 1918, to December 31, 1918, inclusive:

Africa Book Fund:	
1 Contribution.....	\$ 1.00
Army and Navy Book Fund:	
44 Contributions.....	153.94
Hospital Book Fund:	
4 Contributions.....	12.75
India Book Fund:	
1 Contribution.....	1.00
Lodging House Book Fund:	
1 Contribution.....	3.75
Lumber Camp Book Fund:	
39 Contributions.....	151.05
Prison Book Fund:	
43 Contributions.....	227.52
"Spanish Way to God" Book Fund:	
1 Contribution.....	1.00
Free Tract Fund:	
4 Contributions.....	1.80

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospels of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named, from December 1 to December 31, 1918, inclusive:

Army and Navy Book Fund:	
Illinois, 38 "Pocket Treasury," and 3 books.	
New York, 10 books.	
Prison Book Fund:	
Illinois, 175 books, and 150 Gospels.	
Pennsylvania, 20 Gospels, and 20 books.	
Mississippi, 35 books.	
South Carolina, 100 books and 100 "Pocket Treasury."	
Michigan, 2 books and 1 "Pocket Treasury" and 1 Gospel.	
Ohio, 100 books, and 150 Gospels.	
Louisiana, 10 books.	
Alaska, 40 books, and 25 Gospels.	
Spanish "Way to God" Book Fund:	
Philippine Islands, 50 books.	
Lumber Camp Book Fund:	
Oregon, 1,000 "Pocket Treasury," and 250 books.	
Washington, 1,000 "Pocket Treasury," and 250 books.	
Hospital Book Fund:	
Illinois, 200 books.	
Free Tract Fund:	
Various Addresses, 3,000 tracts.	

A GREAT OPPORTUNITY

The midweek church service—or other meeting of special interest, affords excellent and appropriate opportunity for the display and sale of sound religious reading such as the Moody Colportage Library. The choice of titles, so wide and practical, makes fitness of book to subject easy.

A man has advanced far in the study of morals who has mastered the difference between pride and vanity. The first is lofty, calm, immovable; the second is uncertain, capricious, unquiet. The one adds to a man's stature; the other only puffs him out. The one is the source of a thousand virtues; the other is that of nearly all vices and all perversities. There is a kind of pride in which are included all the commandments of God; and a kind of vanity which contains the seven mortal sins.—Chamfort.



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